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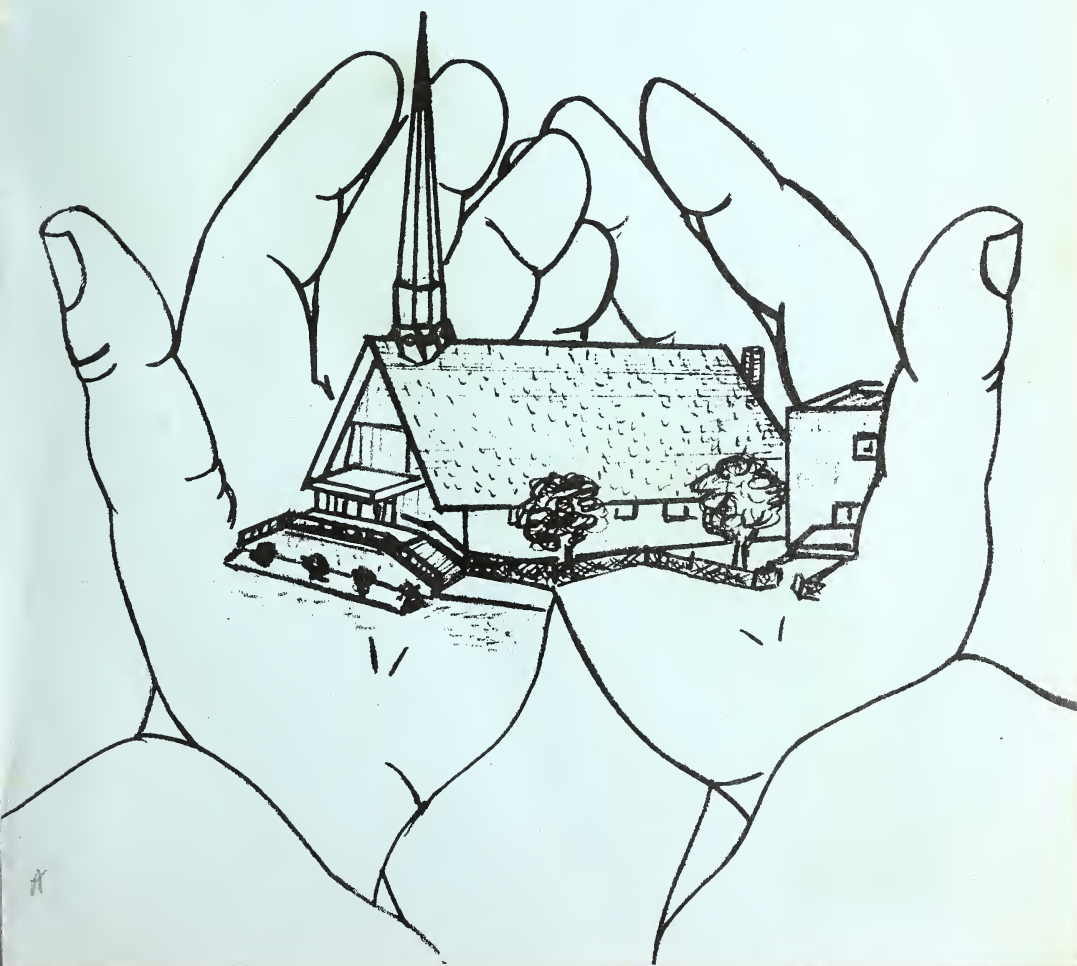
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**A Brief History
of
Grassy Creek Baptist Church**



A BRIEF HISTORY OF GRASSY CREEK BAPTIST CHURCH

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Chapter 1. PREFACE AND INTRODUCTION

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In this report we will endeavor to acquaint the reader with whatever factual information can be obtained about the early origins, progress, survival and changes relating to Grassy Creek Baptist Church, located in Mitchell County, Spruce Pine, North Carolina. We introduce the names of the various Baptist Associations which have existed in Western North Carolina during the 19th and 20th centuries, and we will discuss the role they have played in church development and religious doctrine. We will acquaint you with the various churches which may have influenced the origins and the early history of Grassy Creek Baptist Church.

The reader may soon observe that the early history of the Baptist churches in western North Carolina cannot be separated from the history of the various Associations with which they were affiliated as members. The members of the individual churches realized that church survival depended upon a central organization, in which every church was an equal partner. At each annual meeting of the member churches of the Association, various church representatives needed to know how the other churches coped with certain problem areas. The Association, which was really the voice of the individual delegates from all of the churches, insured that all churches and their members did not deviate from the Articles of Faith which were established in every Association. The Association was concerned that every area have access to the preaching of the Gospel, that church buildings were erected, that ministers were adequately paid, etc. The Association normally acted in an advisory capacity, except when voting to seat or to expel a member church. It is also well for us to know that the Association maintained better records than most of the churches did. As we can read elsewhere in this report, of all records of the various Associations in which Grassy Creek Church has been a member since its first membership about 1822, nearly 90 percent have survived intact to this day. Unfortunately, such records of activity in most of the individual churches are somewhat scant, hence the need to rely heavily on the surviving Association minutes, in our effort to provide the most rudimentary elements of a church history.

We will introduce the names of hundreds of individuals, including pastors, messengers, clerks, delegates, missionaries, writers, etc., many of whom are the ancestors, or otherwise kinfolks of members of Grassy Creek Baptist Church, or of residents of the Toe River Valley region. We must extend our apologies for the use of initials for many people rather than listing their given names. Even though we may be familiar enough with the actual names of some of these individuals, we choose to provide the reader with the exact names as they occur in supporting documents. It should be

noted that some changes in the spelling of names occur for the same individuals in different documents.

Some minutes of annual meetings of the French Broad and the Roan Mountain Baptist Associations, which have been preserved at Wake Forest University and at Mars Hill College, provide us with some data about the various early churches, including Grassy Creek Baptist Church. Most of the booklets containing these annual minutes have been donated by individual owners for the purpose of preserving Baptist Church historical documents. Although the Associations most likely convened in annual sessions, there are some years for which a set of minutes has not been preserved.

A considerable amount of the information contained in this report has been 'borrowed' from the book "A Baptist Looks Back, The Origin and Early History of Roan Mountain Baptist Association, now Mitchell Baptist Association", by James Oliver Young, Miller Printing Co., Asheville, N.C., 1968. Permission to use the contents of Rev. Young's book, in the writing of a Grassy Creek Church history, has been granted by the author's family, to whom we are indeed grateful.

Grassy Creek Baptist Church was most probably organized as a "mission church" under the sponsorship of Caney River Baptist Church, which is located in present Yancey County, and its Pastor, Elder Stephen Morgan. Stephen Morgan was born March 4, 1776 near the village of Union Mills in present Rutherford County, the oldest of 10 children born to Elder Perminter Morgan and his wife, Gracie Jones. (NOTE: Among Baptist churches of the time, ordained ministers were granted the title ELDER). Perminter Morgan was born in Virginia August 29, 1755 from whence he emigrated to North Carolina, first to present Guilford County, then to present Rutherford County where he married Gracie Jones in 1775. He was a man of great piety and of unusual force as a speaker. He was a frequent messenger to the Charleston and Bethel Associations prior to the year 1800. He helped to organize the Broad River Association in 1800. He preached the introductory sermon in 1802, 1804, 1806, and 1809. He was in the French Broad Association in 1812 as pastor of Bethel Church. He died April 28, 1824. Both Perminter Morgan and his wife Gracie Jones (b Mar 27, 1755 - d Dec 4, 1834) are buried at Bethel Church in present McDowell County.

From the time of the Revolutionary War until 1911, many county boundaries have been changed by Act of the North Carolina Legislature, and many new counties have been created. The present Spruce Pine and Grassy Creek areas were formerly in Burke County, which was formed in 1777. These areas became part of Yancey County when that county was created in 1833. Mitchell County was created in 1861, mostly by subdividing the former Yancey County. The formation dates of some other western counties are as follows: Wilkes 1777,

Rutherford 1779, Buncombe 1791, Haywood 1808, Henderson 1838, Caldwell 1841, McDowell 1843, Watauga 1849, Madison 1851, and Avery 1911. Since the formation of every new county necessitated the "borrowing" of land areas from counties which already existed, we need to stress that many county boundaries have changed since their original creation dates as we have listed them above, probably all in the "loss" column.

Young Stephen Morgan established residence west of the Blue Ridge soon after 1800. An account of his grounding in the faith can be ascertained from his obituary recorded in the minutes of the Flat Creek Church, of which he was pastor for more than 30 years, near the present town of Weaverville: "He obtained hope in Christ the 8th of June 1800 and was baptized the following July and began to preach in October, 1803 and obtained license April, 1805, and was ordained to the ministry in 1807." The history of the Baptists in much of Western North Carolina for the next fifty years is largely the story of Stephen Morgan.

Chapter 2. GRASSY CREEK BAPTIST CHURCH AND THE FRENCH BROAD BAPTIST ASSOCIATION

Most of the Baptist churches, which were members of the early Broad River Association in the very early 1800's, were located in South Carolina. The members of those western North Carolina Baptist churches, which were affiliated with the Broad River Association, had to travel great distances to attend the annual association meetings. Because of the travel difficulties involved, three churches of the Broad River Association obtained their dismissal from the association in 1807 so they could join with several other churches in forming the French Broad Association. This move had geographical considerations, as well as reducing travel time to attend associational meetings.

Five years after its organization the French Broad Association met again with the French Broad Church, September 19, 1812. The minutes for that year provide some information about the ten churches in the Association, including Caney River Baptist Church where Stephen Morgan was then pastor, and church membership was 23; and Flat Creek Baptist Church, where Permitter Morgan was then pastor, and church membership was 42. The total membership of the ten churches in the association was 455. Elder Stephen Morgan was the moderator for this 1812 associational meeting.

In the "Minutes of the French Broad Baptist Association holden at Bethel Meeting House, Burke County, N. Carolina, August 26, 1815 and days following", fifteen churches were represented, including for the first time Roan Mountain, whose membership was 22 and whose delegates were "W'm. Buckhannon, J. Green, Sh. Green, Wilson McKinney." Roan Mountain is the first Baptist Church to be located in present Mitchell County, which had an affiliation with a Baptist Association. Oliver Young concludes that the Roan Mountain Baptist Church was first organized by Stephen Morgan about 1814, based partially on the fact that it was listed 14th of 15 in the minutes of the Association. No mention was made of Grassy Creek Baptist Church in minutes of the 1815 meeting.

The 1823 meeting of the French Broad Baptist Association was held at the Cane Creek Meeting House in Buncombe County, August 22-23, 1823. In listing the State of the Churches, the minutes list 24 churches, with the 1st fifteen in precisely the same order as in the 1815 meeting. For the first time, Grassy Creek is listed, 22nd of 24, with delegates "Robert Burchfield, Franklin Humphrey Posey, Joseph Welch, Jas. Poteet." In addition to reporting 34 members for Grassy Creek Baptist Church, there were "baptized 3, received 4, excluded 1, contributions \$1.50." Roan Mountain had become the largest church in the association, with a membership of 62. Humphrey Posey of the Grassy Creek

delegation is listed as an ordained minister, and quite possibly he supplied his services as the pastor at Grassy Creek Baptist Church in 1823.

Elder Humphrey Posey pastored many churches in the Broad River and the French Broad Associations in the very early 1800's, and his is a most influential name in the early development of Baptist Churches and Baptist Associations in Western North Carolina. In the minutes of the French Broad Association of 1812, he is listed as the pastor of Cane Creek Church, which was located on a stream by that name in southern Buncombe County. By Posey's own account, he (Posey) had organized the Cane Creek Church in 1805. The 1815 minutes of the Association show that Cane Creek Church did not have a pastor at that time. Posey is not listed as a delegate or pastor from any other church. However, the minutes of 1815 show the following action: "Voted that the Association join the general meeting of Correspondence in North Carolina, and that for that purpose have appointed Elders Humphrey Posey and Stephen Morgan delegates..." Because of his outstanding work among the Cherokee Indians and his work in Georgia, to which state he moved in 1824, Humphrey Posey is today considered by Baptist historians as one of the most able men produced by the Baptists.

Usually pastors served several congregations at the same time, and most churches held services about once a month, not necessarily on Sundays. Most churches could not afford full-time support for a pastor. Additionally, travel between church locations might require a few days in transit. For example, Stephen Morgan needed to travel more than 40 miles from his home base at Flat Creek Church near Weaverville to get to Grassy Creek Church, by horseback or by wagon over what we would consider the primitive roads of that era. Stephen Morgan supplied his services as pastor of Grassy Creek Baptist Church for more than 30 years.

From an examination of the minutes for the French Broad Association for the years 1815 and 1823, we may conclude that Grassy Creek Baptist Church was first organized during the period 1815-1823. It is indeed unfortunate that the Associational minutes are not available for any of the seven years in this interval. However, by employing similar reasoning as was done in the case of Roan Mountain Church, Oliver Young suggests that Grassy Creek Baptist Church was organized in 1818. He also suggests that the date may have been a year earlier or a year later, placing the organizing date in the interval 1817-1819.

Professor Lloyd Bailey, a faculty member at Duke University Divinity School, who is a native of Yancey County and who is a widely recognized historian of the Toe River Valley region, has recently (1992) furnished a copy of a document that may supplement, or possibly even supersede, Oliver Young's

conclusions as they pertain to the organizing date of Grassy Creek Baptist Church. The document is a copy of a hand-written letter, purportedly from members of Grassy Creek Church, and which was directed to the members of the Cany River Church, located about five miles west of present day Burnsville. The letter reads:

Petition
To C R Church

Part of Cany River Church Setting at Grassy Creek Burke Cty
April 27th 1822 Sendeth to our mother the Cany River Church
Setting at Jacks Creek on Monday 27th of May 1822 Greeting
Dear Brethern & Sisters we a part of your body who have sat
a long time as your arm do now Desire to become a
Constitution To ourselves provided it meets with your
approbation We therefore appoint our beloved Brethern R.
Burchfield & William Hill to bear this our petition in which
we whose names are under neath do humbly crave that you would
signify us to become a Constitution to ourselves Dear
Brethern please to grant this our earnest request for which
we your poor little Sister do humbly Pray Ye

Males

s/ Moses Washborn
s/ Robert Burchfield

Females

s/ Polly Lowrie
s/ Polly Green
s/ Elizabeth Burchfield

(reverse side)

May 27th 1822 the Cany River Church Setting
Recieved the within petition and it was granted
Signed by order of the whole Church Henry C-----

This important church document appears to be completely authentic. It indicates that Cany River Baptist Church had established an arm at Grassy Creek, at a date earlier than the date of 27 April 1822, as reflected in the aforementioned letter. Grassy Creek Baptist Church appears to have been constituted as a mission or satellite church under the sponsorship of the Cany River Church. And by the indorsement, the Cany River Church granted Grassy Creek Church its independence on 27 May 1822.

The French Broad Association minutes of 1815 list Stephen Morgan as pastor and delegate at Cany River Church. The

minutes of 1823 show Stephen Morgan as pastor and delegate at Flat Creek Church. No pastor is listed for Cany River Church in 1823. Therefore, we do not know who was the pastor at Cany River on 27 May 1822, the date when Grassy Creek Church was granted its independence by the Cany River Church.

There are two important dates that we cannot yet establish, even though the above mentioned church document has the appearance of complete authenticity, namely: the date Grassy Creek Church was constituted or organized, and the date Grassy Creek Church was admitted as a member of the French Broad Association. Normally the petition for admittance of a church to the Association was reflected as a special item in the minutes for that year. The 1823 minutes did not make any reference to the petition for admittance of Grassy Creek, yet that set of minutes did reflect that Grassy Creek was a bona fide member of the Association at that time. Hence we may infer that such petition, and the granting of admittance to the Association, actually occurred no later than August, 1822. (The month of August was the usual month for convening the French Broad Association, to wit: Saturday, 26 August 1815; Friday, 22 August 1823; Saturday, 25 August 1827; etc. It appears that meetings scheduled for three days commenced on Saturday, while four-day meetings started on Friday.)

We are unable to ascertain what was the French Broad's policy governing the admission of a new member church before it had gained independence from the "mother Church." If their policy was to permit only an independent church to apply for membership in the Association, then we may very well conclude that Grassy Creek Baptist Church was admitted as a member of the French Broad Association about Saturday, 24 August 1822. However, if the French Broad policy permitted the admittance of a mission church to the Association, prior to its being granted independent status, then it would be entirely possible for Grassy Creek Church to have joined the Association prior to the year 1822.

Thus the two important dates centering around the early origins of Grassy Creek Church are still not altogether firm. Yet we have been able to somewhat narrow the range in which these dates are situated. That is, the Church was constituted prior to 27 April 1822, and the Church became a member of the French Broad Association no later than 24 August 1822. The only firm date which we can recognize is 27 May 1822, when Grassy Creek Baptist Church became an independent body.

The minutes of the French Broad Baptist Association for the year 1823 contain an extraordinary bonus, relative to this church history. The minutes commence with the Association Covenant, followed by the Association Plan, the Rules of Decorum, and Benefits. These printed statements were published only fifteen months after Grassy Creek Church

became an independent body, and most likely represent the rules that were in place when Grassy Creek Church was first admitted as a member of the French Broad Baptist Association. We believe that the reader of this church history may greatly benefit by the inclusion of these "bonuses".

ASSOCIATION COVENANT (French Broad minutes, 1823)

Article 1. We believe in one only living and true God, and that there are three persons in the Godhead,--the Father, the Son, and the Holy Ghost, and that these three are one in substance, and equal in power and glory.

2. We believe the Scriptures of the Old and New Testaments are the word of God, and the only rule of Faith and practice.

3. We believe in the doctrines of Original Sin.

4. We believe in man's impotency to recover himself from the fallen state he is in, by his own free will and ability.

5. We believe that sinners are justified in the sight of God, only by the imputed righteousness of Jesus Christ.

6. We believe the Saints shall persevere in grace, and that they never shall fall away.

7. We believe that Baptism and the Lord's Supper, are ordinances instituted by Christ, and that true believers are the only proper subjects thereof.

8. We believe that the true mode of Baptism is by immersion.

9. We believe that no person has a right to administer the ordinances but such as are regularly called and qualified thereunto.

10. We believe that no man should be ordained to the Ministry without the unanimous voice of the church to which he belong.

11. We believe in the resurrection of the dead, and a general judgment; that the punishment of the wicked shall be everlasting, and the joys of the righteous eternal.

12. We, the members of the French Broad Baptist Association, agreeing to the above articles of Faith, do, for and in behalf of the churches whom we represent, covenant, agree, and give ourselves to each other, in church and christian fellowship, in order to keep up the unity of the spirit in the bonds of peace, and to assist each other in all matters of distress, and to pray for each other's prosperity.

ASSOCIATION PLAN (French Broad minutes, 1823)

As the communion of Saints, so the communion of Churches, is a desirable blessing, to obtain and promote which ought to be the study and endeavor of all the people of God. Although

ASSOCIATION PLAN (continued):

churches formed on the gospel plan are independent of each other, with regard to power, yet not so, strictly speaking, with regard to communion; for as saints in general have a right to share in other's gifts and graces, so have churches in this joint capacity; and as such, there ought to be a coalescing, or uniting of several churches into one body, so far as their local situation and other circumstances will admit. But as it is impracticable for all the individual members thus to associate together, the churches should each respectfully choose and delegate some of the most able, pious and judicious, from among themselves, and particularly their Ministers, to convene at such time and place as may be thought most conducive to the great end proposed.

RULES OF DECORUM (French Broad minutes, 1823)

1. The messengers thus chosen and sent, are to be recommended to the Association by letters from the churches by whom they are sent, which shall be expressive of their fellowship; also, of those baptised, received by letter, dismissed, excommunicated, and the number deceased, since the last association, and the total then in fellowship.
2. The members thus convened, shall have no power to lord it over God's heritage, nor shall they have any coercive power over the churches, nor shall they infringe on any of the internal rites of any church in the union.
3. The Association shall be governed by a regular and proper decorum; in the first place, a Moderator and Clerk, chosen by the suffrage of the members present.
4. The Association shall be opened and closed by prayer; only one shall speak at a time, who shall rise and address the Moderator; the person thus speaking, shall not be interrupted while speaking, who shall attend closely to the subject, without making any remarks on the slips or blunders made by the persons who spoke before him; and every member shall have a right to speak in his turn, provided he observes these rules.
5. No person shall absent himself in time of business, without leave from the Moderator.
6. No person shall rise and speak more than three times on one subject, without leave from the Association.
7. The Moderator shall have the same privilege of speaking as another member, provided the chair be filled.
8. We admit of no other title than brother, in our addresses to each other, when engaged in business.
9. Churches praying for admission into the Association, may petition by letter and delegates, and upon examination, if found orthodox and orderly, shall be received, and their reception manifested by the Moderator giving them the right

RULES OF DECORUM (continued):

hand of fellowship, and inviting them to a seat.

10. Every motion made and seconded, shall come under the consideration of the Association, except it be withdrawn by the member who made it.

11. There shall be an Association kept, for defraying the expenses thereof, and for the supporting of which each church in the union may contribute voluntarily such sums as they shall think proper, and send by their delegates; and such money thus sent by the churches and received by the association, shall be deposited in the hands of a Treasurer, who shall be appointed by the Association, and shall be accountable to the association for all sums by him received.

12. The Association have a right to take notice of the church or churches that fail to attend annually, (or as they shall think proper) by their delegates, and inquire the cause.

13. They may admit any of the distant brethren in the ministry as assistants, who may be present at the time of their sitting, but not allow them a vote.

14. The names of the several members that compose the Association, shall be enrolled by the Clerk, and called over as often as is considered necessary.

15. Any member breaking these rules, shall be admonished.

16. The Minutes of the Association shall be read, and corrected if need be, and signed by the Moderator and Clerk before the Association rises.

N.B. Amendments to this plan or form of government, may be made at any time by a majority of the union, when they may deem it necessary.

BENEFITS (French Broad Minutes, 1823)

The benefits arising from an Association are many, a few of which are as follows, viz:

1. Every query sent to the Association by any church, shall be acceded to, if it appears on the church letter from whence it came, and the Association shall answer it if consistent with good order, and agreeable to the word of God.

2. The Association may appoint any member or members, by and with their consent, to transact any piece of business which they think proper.

3. This Association will approbate and encourage a sound ministry, while she will cry down and disprove an unsound and disorderly one.

4. The Association has power to withdraw from a sister church who deviates from the orthodox principles of the gospel, or fellowship's disorders, after they have been labored with agreeably to the gospel, by two or more sister churches.

BENEFITS (continued)

5. The Association shall not send helps to any church in our union by the authority of an Association, but advise churches to apply to sister churches.

6. The Association shall have power to adjourn themselves to any future time or place, as they may think proper.

Upon the conclusion of the whole, we assume no higher power, title, or authority, than an advising council.

The next meeting of the French Broad Association, for which the minutes are available, was for 1827 in Waynesville. The record shows that Roan Mountain had received 7 by baptism, 4 by letter, and had 84 members. Grassy Creek had received 4 by letter, and had 46 members. The Association in 1827 reported 23 churches with total membership of 997.

The growth enjoyed by most of the churches prior to 1827 was to be of short duration. Due mostly to theological differences and varying interpretations of the Scriptures, church memberships began to decline, splinter groups started their own churches, and many churches discontinued their membership in the French Broad Association. In the 1830 minutes of the French Broad Association, membership dropped from 23 churches to 17, and the total membership dropped from 997 to 568. Roan Mountain Church reported their membership dropped from 84 in 1827 to 21 in 1830, while Grassy Creek Church's membership dropped from 46 to 28. In 1831 Roan Mountain did not even report, and Grassy Creek reported 27 members. In 1841 the Association reported 12 churches and 507 members. In 1843, while the Association reported the number of churches had increased to 13, the membership had dropped to 455.

The Big Ivy Baptist Association was formed in 1829, mostly by the churches which had requested dismissal from the French Broad Association. Some churches, which were dissatisfied with the theology as preached by some pastors within the French Broad Association, allied themselves with some of the other associations in the region. Although Roan Mountain Church and Grassy Creek Church remained with the French Broad Association, it is generally believed that many of their members switched to other churches which were signing up with the other associations. While there was a steep decline in the number of churches and in the total membership within the French Broad Association, there was a rapid climb in the same statistics for the other associations in the area, especially the Big Ivy Association. The minutes for 1841 show that Big Ivy had grown to include 14 churches with 403 members, with 33 members received by baptism and 18 by letter. The 1848 minutes of the Big Ivy Association show that it had grown to include 25 churches with 372 members.

One prominent pastor and religious writer, Elder John Ammons, accounts for this growth by citing the zeal and activity of the Big Ivy ministers. He writes, "all the preachers belonging to this body were intensely evangelical, they went everywhere preaching the word, and success attended their efforts; churches increased in membership, new churches were planted, and the doctrines which they preached were generally held to be the doctrines of God's word." (NOTE: John Ammons was born in 1830. In 1867-68 he served for two years as president of Mars Hill College, a Baptist denominational school which was founded in 1856 under the auspices of the French Broad Baptist Association. In 1907 he wrote the book "Outlines of History of French Broad Association and Mars Hill College, From the Organization of the Association in 1807 to 1907, Being a Period of 100 Years").

By the year 1843, many of the brethren in both the French Broad Association and the Big Ivy were unhappy with the divided situation and were seeking a way to end it. These included Stephen Morgan who, perhaps more than anyone else, bore personal responsibility for the division. He was beginning to show a realization that their differences in doctrine need not be a bar to fellowship.

The French Broad Association met at Roan Mountain Church in 1842 and produced minutes which show Grassy Creek with 38 members, 1 received by letter, 1 dismissed, 1 excluded. Grassy Creek delegates were Jacob Hollifield, Jas. Washburn, Stephen Collis, and Isaac Washburn. The Association had 13 churches with 472 members, while the Big Ivy Association, composed of churches in the same general territory, reported 14 churches and 403 members for the year 1841. It is interesting to note in the Grassy Creek delegation of 1842 the emergence of the star of Stephen Morgan Collis at age 24. Named in honor of Stephen Morgan, Elder S.M. Collis (b Jan 30, 1818 - d Apr 10, 1890) was to become a most dominant preacher and organizer in the last half of the 19th century. Actually Collis' first recorded appearance in the French Broad minutes was as a Grassy Creek delegate in 1841, age 23. Toward the end of a lifetime of distinguished service to churches, church associations, and to the people of the Toe River Valley, he returned to Grassy Creek as pastor during the years 1886-1888, following an absence of some 44 years.

We are able to observe a large turnover in membership in Grassy Creek Baptist Church during the period 1843-1844, followed by rather stable numbers in 1845, by studying the associational minutes for the years 1844 and 1845. The 37th anniversary meeting of the French Broad Baptist Association was held August 23, 1844 at Walnut Creek Meeting House. In the minutes listing the state of the churches, Grassy Creek had 53 members, 40 baptized, 3 received by letter, 35 dismissed by letter, 1 excommunicated, 1 bestowed. Grassy

Creek delegates were "Jae. Holifield, David Byrd, Jesse Dickson, Frederick Hoppes." The 38th anniversary meeting of the Association was held August 22, 1845 at Bethlehem Meeting House in Yancey County. The minutes show that Grassy Creek had 50 members, excluded 1, baptized 5. Grassy Creek delegates were Jacob Holifield, Isaac Washburn, Abram Mc.Falls, James J. Dixon.

Among the 35 members dismissed by letter at Grassy Creek, as indicated by the associational minutes of 1844, were Stephen Collis and his brother James Collis. At the 1844 meeting, Bear Creek Baptist Church was admitted to the Association with a membership of 46, and Rock Creek Baptist Church was admitted with membership of 39. It appears that Grassy Creek was largely responsible for the organizing and staffing of Bear Creek Church, while Roan Mountain most likely organized and staffed Rock Creek Church. In 1844, Stephen Collis and James Collis were two of the four delegates representing Bear Creek Church, whereas in 1843 James Collis had represented Grassy Creek. Most likely, Stephen M. Collis became the pastor of Bear Creek Baptist Church in 1844 or 1845, and that church became the base of his fruitful ministry for many years to come. Both Grassy Creek and Roan Mountain experienced significant growth during the period between meetings of the Association from 1843 to 1844. Even after dismissing 35 members by letter, Grassy Creek still reported a membership of 53 in 1844, as compared with 39 in 1843. Similarly, Roan Mountain in 1844 reported the dismissal of 50 members by letter, and still had a membership of 93 as compared with 58 in 1843.

The abysmal decline of the churches of the French Broad Association, which first became manifest in 1829, and the meteoric rise of the Big Ivy Association, was in large part due to the Calvinistic views held by many of the leaders of the French Broad churches, particularly Stephen Morgan. Author John Ammons writes: "These (theological) elements of controversy had gone into every community where the Baptists had gone, and so at an early day they developed in the French Broad Association. Stephen Morgan was a leader among his people; he was a man of rugged mold, physically, morally, and intellectually. He was a man of strong convictions and decisive character -- a radical rather than a conservative. He embraced the Calvinistic views with all the ardor of his soul. This gave offense to those who entertained different views; and as these questions were agitated they gave rise to contentions which resulted in divisions. Just what Morgan's views were is at this day unknown (Ammons book was written in 1907), but he held and taught the doctrine of Election, i.e. that God, from all eternity, chose some men to Eternal Life, without any regard to faith or good works; that these would be Called, Sanctified and Saved; that the rest were Reprobates, and were doomed to Eternal Damnation; that the number of the saved was fixed and determined and could

neither be added to nor diminished. These differences drove the brethren asunder, and the bitterness was such that persons living in the same community would have little intercourse with each other."

The main drawing card of the Big Ivy Association was that their Articles of Faith disavowed the views of Eternal Election and Reprobation. There seemed to be a majority of church members within the French Broad Association, even after the split, who did not hold to the Calvinistic views espoused by Stephen Morgan and the leadership minority. Thus in the 1840's, leaders in both associations came to recognize that they needed to make overtures and reach out to each other in love and compassion and fellowship. When the French Broad Association met at the Flat Creek Church on August 24 - 27, 1849, present also by pre-arrangement was a delegation from the Big Ivy Association, for the purpose of discussing terms for consolidation.

It is indeed ironic that not only was Elder Stephen Morgan's church, Flat Creek, the host church for the consolidation meeting of 1849, but he was appointed as a member of a five-man committee from the French Broad body which met with a comparable committee from Big Ivy for the purpose of formulating a plan for the consolidation. The other members of the French Broad committee were Elders William Keith (who preached the introductory sermon that year), Stephen M. Collis, Henry W. Gilbert and Brother Jacob Hollifield. The recommendations of the joint committee, of which Stephen Morgan was the elected chairman, were five in number, which were accepted immediately by the French Broad Association. The first two of the recommendations stated that the Big Ivy constitution was to be adopted by the consolidated body, and that such body would be known as the French Broad Association. A date of September 21, 1850 was established for an organizational meeting of the two bodies for the purpose of effecting consolidation.

The 1849 meeting of the French Broad Association at Flat Creek Church brought to an end more than twenty years of theological conflict and division. It also cleared the way for the more orderly development of the Baptist work in the area, and it set the stage for the organization of the Roan Mountain Association. In anticipation of the approval of the consolidated concept at the 1849 French Broad meeting, the representatives of nine churches presented petitions for dismissal from the French Broad Association for the purpose of forming a new Association by the name of Roan Mountain. The geographical obstacles arising from the wide territory encompassed by the consolidation of French Broad and Big Ivy Associations, was the determining factor in the dismissal requests. The common practice of circulating the meeting places of the Association among its various churches, and the practice of holding 4-day annual meetings, usually Friday

through Monday, could cause undue hardships for those who would need to travel increased distances to attend such meetings. The nine churches petitioning for dismissal at the 1849 French Broad meeting were: Roan Mountain, Rock Creek, Three Mile, Lynville, Double Island, Zion, Bear Creek, Grassy Creek, and Caney River. The dismissal requests for these nine petitioning churches were duly granted by the French Broad body. The Grassy Creek delegates to this historic 1849 meeting of the French Broad Association were: Jacob Hollifield, James Washburn, Jesse J. Dixon, David Byrd. None of these delegates were ordained ministers, although 13 of the 18 churches attending were represented by at least one ordained minister.

The year 1849 marks the end of Grassy Creek Church's affiliation with the French Broad Baptist Association, a period of at least 27 years. Although the entire association suffered many years of theological and doctrinal turmoil during this period, yet Grassy Creek Church and Roan Mountain Church remained loyal and honored members of the Association. Further, these nine churches which petitioned in 1849 for the privilege of establishing their own association, did so only after complete theological and doctrinal harmony had been restored within the French Broad Association.

Chapter 3. GRASSY CREEK BAPTIST CHURCH AND THE ROAN MOUNTAIN BAPTIST ASSOCIATION

The first anniversary meeting of the newly organized Roan Mountain Association was held October the 5th and days following, 1849 at Double Island Meeting House in Yancey County (now Mitchell County, near Kona), where Elder Jacob Silver was pastor. Although it was referred to as the first anniversary meeting, barely six weeks had elapsed since the historic consolidation meeting of the French Broad Association in August, 1849 and the concurrent request for dismissal of the nine churches. This was an organizing meeting with Elder Stephen Morgan called to the chair pro tem. The temporary clerk was Lewis Palmer, who had served as the clerk of the Big Ivy Association for the preceding eight years. After reading the letters of the 18 churches and enrolling their delegates, Elder Moses Peterson was elected moderator and Elder S.M. Collis was elected clerk. Elders Stephen Morgan, Samuel Byrd, and Robert Patterson were received as visitors. (NOTE: Stephen Morgan's home church at Flat Creek remained with the French Broad Association, yet Morgan continued to supply Grassy Creek with his services as pastor). Rules of decorum were adopted which were no different from those employed by nearly all Baptist Associations of the day. The Constitution and the Articles of Faith, which had recently been adopted by the newly reorganized French Broad Association, were adopted and read into the minutes of the Roan Mountain Association.

At the 1849 organizing meeting of the Roan Mountain Association, it was reported that the ordained ministers in the organization were: Moses Peterson, Jacob Silver, James Ray, Leonard Buchanan, James Arrowood, Jesse Ray, John Wheeler, John Buchanan, James W. Ayers, Thomas Wilson, and S.M. Collis. Churches represented in the organization, and their memberships were: Roan Mountain, 102; Grassy Creek, 44; Zion, 65; Double Island, 58; Bear Creek, 51; Little Rock Creek, 30; Three Mile, 29; Beaver Creek, 25; Laurel Branch, 51; Ramsey Town, 32; Jacks Creek, 27; Crab Tree, 18; New Liberty, 21; Big Rock Creek, 37; Bolen's Creek, 14; Toe River, 10; Pine Grove, 37; Cranberry, 15. Total 666.

Lynnville and Caney River churches, which had been granted dismissal from the French Broad Association just six weeks earlier, were not listed among the churches at the first organizing session of the Roan Mountain Association in October 1849. Linville was received as a "newly constituted church" the following year, 1850, while Roan Mountain Association was in annual session with Beaver Creek. As for Caney River, the French Broad minutes for the consolidating session of 1850 list Caney River as one of the 16 churches in that reorganized association.

The organizing body of the newly-formed Roan Mountain Association agreed to extend correspondence by letters and messengers with the Holston, French Broad, Union, and East Tennessee Associations. Each church was limited to two delegates at the first organizing meeting. The Grassy Creek delegates, Jacob Hollifield and Isaac Washburn, were members of a group of seven messengers assigned to bear a letter to the French Broad Association. This letter was to be written by Elder S.M. Collis, delegate from Bear Creek, who also was assigned to the group bearing the letter. The assigned letter writers to the other associations were Elder Stephen Morgan, to Holston; Brother James Collis, to East Tennessee Association; and Ezekiel H. Honeycutt, to Union. It was agreed that the next meeting of the Roan Mountain Association would be held at Beaver Creek Baptist Church in Yancey County, 15 miles east of Burnsville, during first week of October, 1850. Oliver Young provides the following information: "Beaver Creek Church was first listed in the minutes of the Big Ivy Association in 1841. It was located just west of the town of Spruce Pine, off present highway 19E, near the present Tolley Cemetery. When the Roan Mountain Association changed its name to the Mitchell County Baptist Association in 1883, the Beaver Creek Baptist Church is never listed again in any associational minutes. The present Beaver Creek Church in the Mitchell County Baptist Association was organized and admitted to the Association in 1904, and has no historical connection with the earlier church of the same name."

In the twelve year period from 1849 to 1861, the Roan Mountain Association had grown and changed from 18 churches with 666 members to 21 churches with 1153 members. In the 1861 associational minutes of the meeting at the Double Island Church, Grassy Creek reported 81 members, baptized 4, received by letter 6, dismissed by letter 11, excluded 4, restored 0, deaths 2. The Grassy Creek delegates were E.K. Blanton, J.F. Dickson, J. Washburn, P. Washburn, N. Mace. Blanton and Dickson were ordained ministers.

Beginning in 1853, the Association appointed a Board of Managers consisting of William Silver, J.W. Peak, Isaac Washburn, Leonard Buchanan, and Samuel Baker. At this same meeting, individuals and churches pledged \$61.00 for mission purposes, and four men were appointed to labor one month each in the Association. These were H.W. Gilbert, James Collis, John Buchanan, and F.B. Justice. At the next associational meeting in 1854, at Big Rock Creek, these brethren reported on their work. At this 1854 meeting it was decided to ask the ministers to volunteer their services for missionary work, instead of appointing them.

From this meager beginning in its missionary endeavor, the Association continued to enlarge its efforts to reach out to the Destitute, within and outside the bounds of the

Association. Missionary ministers were appointed for a period of one year's service at a time, either choosing those who volunteered for the work or those who were elected by the governing body. The missionary program proved so successful that it was continued as a mainstay of the order of business of the Association until about 1900. Many of the most prolific soul winners for the next 45 years or so spent much of their time ministering as missionaries to the destitute areas. Many of these missionary preachers tended to their own flock, while roaming far and wide to preach the Gospel in destitute areas, winning souls and baptising converts. The reader will encounter the names of all the great preachers of the day, when they read of the various missionaries and their accomplishments, as recounted in the History of the Association, by S.M. Greene. A capsule of said history is provided in chapter 5 of this report.

The next ten years, 1861-1869, were difficult but significant years in the history of the Roan Mountain Association. This was the period of the Civil War and the early days of Reconstruction. Mitchell County was created by the North Carolina Legislature in 1861, but did not really begin to function as a county until after the Civil War. It is significant that the Roan Mountain Association continued to meet during these trying years, and surprisingly few of the churches failed to send up delegates from year to year. The Baptist people were deeply concerned about the war. They did what Christian people always do in troubled times. They prayed. Beginning in 1861, when the Association was meeting at the Double Island Church, they "resolved to set apart one hour each day for solemn prayer." In the same minutes is this entry: "Agreed to set apart the first Thursday in November as a day of solemn prayer to Almighty God, that He would remove all causes and restore peace to our beloved country." In 1862 there was a similar action of devoting one hour the association was in session to prayer, and the following resolution was adopted: "Resolved that we set apart the 25th of December next as a day of fasting and prayer for the upbuilding of Zion, for the prosperity of our country, for our friends in the Army, and that God will speedily deliver us from our present confused and war-like condition."

In the minutes for the year 1864 we find the following entry: "On motion set apart Friday before the 4th Sabbath in October (1864) as a day of fasting, humiliation and prayer in behalf of our bleeding country." In the 1862 meeting at Zion Church the Association was also concerned about furnishing the scriptures to the soldiers. The Association readily endorsed the work of army colporteurs as they sought to address the body on the subject of army colportage. An offering was taken for the support of the purpose. (NOTE: Colportage is defined as the work of a colporteur, one who distributes devotional literature such as Bibles, religious books, etc).

Men who were members of churches affiliated with the Association were losing their lives in the war. In 1863 Elder Stephen M. Collis was asked to furnish a list of the names of these soldiers and that this list be published in the minutes. Collis produced the following list of names: "A. Hollifield, Wm. Collis, J. McKinney, Wm. Woody, Wm. Byrd, G.W. Byrd, Daniel Quinn, Ansel Randolph, Bartlett Wilson, E.J. Buchanan, Wm. Grindstaff, J.M. Robertson, John Robertson, J.D. Howell, Tho. W. McKinney, James Willis, James Harris, H. Willis, John Beaver, Milas Hollifield." Also a part of the minutes: "The Association tenders her heartfelt sympathies to the bereaved fathers and mothers, wives and children, yet would not sorrow as those without hope, believing that they are resting in heaven where war will disturb them no more."

About five months after the end of the Civil War, the Roan Mountain Association met again at Beaver Creek on September 8-9, 1865. A high note of optimism was reflected in the reports. The churches and the Sunday Schools were said to be in a "flourishing condition." The churches reported having received 243 by baptism as compared with 55 for all of the four previous years. The churches had been the strongest cohesive force in the midst of the bitterness engendered by the war, and now that the war was over, the churches were the strongest rallying points to bring the people together. Gradually, but surely, people who had been on opposing sides met together in the fellowship of churches.

The next five years, 1866-1870, witnessed the most rapid growth in the Association's history. In this period 16 new churches were organized, and the total membership of the churches more than doubled. In 1866 a Negro church by the name of Roses Branch, in the extreme eastern part of Mitchell County, presented a letter to the Association. After due consideration and deliberations on the intent of the letter, the following resolution was adopted: "Resolved that the Roses Creek Church letter be refused for further consideration, and that we ask the Western Baptist Convention to invite a general convention on the subject of the welfare of our colored brethren." (Roses Branch or Roses Creek?)

We will digress briefly and mention the existence of a volume which is comprised of the actual minutes of the Flat Creek Baptist Church for the period of years 1833-1931. The Church was organized in 1811. The pastor of the church for the period covered by the first of the listed minutes, through the year 1855, was Elder Stephen Morgan. The bound volume containing said minutes was prepared in 1986 under the direction of Norma Morgan, nee Dillingham, who is married to a great-great-grandson of Elder Stephen Morgan. A copy of the book is on file in the library of Mars Hill College. There are numerous instances in these church minutes which relate to the membership of slaves, both black men and black

women at the Flat Creek Church, during the years 1839-1847. Usually they were sponsored by their "owners", who were requesting initial membership for themselves, or who were already members in good standing.

Additionally, we should share an item found in the December 1847 minutes of Flat Creek Church, to wit: the pastor baptised two people on December 5th of that year. Since the Flat Creek pastor, Elder Stephen Morgan, also supplied Grassy Creek Church as pastor during the entirety of the period 1833-1855, one may suppose that baptisms could have been performed at Grassy Creek Church during any month of the year, even though the baptistry at that time was most probably the waters of the stream Grassy Creek. Since only baptised persons were eligible to apply for membership in any church within the Association, it was no doubt incumbent upon any pastor to perform baptisms at such times as the prospective members themselves deemed appropriate, regardless of the season or month of the year.

In the annual meeting of the Roan Mountain Association in 1869, eight new churches were admitted, including Bakersville and Caney Creek. Bakersville with 27 members was represented by John Buchanan, Wm. A. Wilson, D.W. Pannell, and James McKinney. Caney Creek with 93 members was represented by S.M. Greene, T. Buchanan, A. Bloodworth, and G.T. Greene. The organization of these two churches accounts for the 95 members dismissed by letter from Roan Mountain Church that year. Most of these went to The Caney Creek Church, but some of them went to Bakersville. In the State of the Churches report for 1869, Roan Mountain reported 127 members, baptized 54, dismissed by letter 95, pay to pastor \$25.00. Grassy Creek reported 132 members, baptized 19, pay to pastor \$25.00. An important name on the associational scene was a delegate from the newly formed Caney Creek Church, namely S.M. Greene, age 31. Stephen Morgan Greene (b Mar 22, 1838 - d Feb 9, 1924), was one of 12 children born to Joseph and Polly Greene. Whether he was named in honor of his uncle, Stephen Morgan Collis, or the venerable preacher Elder Stephen Morgan, he was destined to follow in their footsteps as one of the most pre-eminent preachers in Mitchell County history, including at least sixteen years in which he supplied the needs of a pastor at Grassy Creek Baptist Church.

As early as 1863, suggestions were made within the Roan Mountain Association that the association should be divided, because of the ever increasing number of churches, and that such division should be made along geographical lines. By 1870, the number of churches in the association had increased to 36. A committee consisting of Elders S.M. Collis, W.S. Buchanan, M.H. Winters, J.W. Ayers, Samuel Honeycutt, and Brother J.W. Peak was appointed to consider the propriety of dividing the association. This committee brought the

following report: "We your committee on the Division of the Association, report the Turnpike Road from Marion, McDowell County, by way of Bakersville, Mitchell County, N.C. to the top of the Iron Mountain to be the line, and the churches on the south side of said line meet on Friday before the 3rd Sabbath in October, 1870, to organize at Zion Church, Yancey County."

On October 14, 1870, seventeen churches met at Zion Church and organized the Black Mountain Association. The name was changed in 1887 to the Yancey County Baptist Association, and in 1915 to the Yancey Baptist Association. The 17 organizing churches included 11 from Yancey County: Zion, Double Island, Laurel Branch, Crab Tree, Bald Creek, Jacks Creek, Bethel, Providence, Upper Egypt, South Toe River, and Pleasant Grove; 4 churches from Mitchell County: Beaver Creek, Mine Creek, Lily Branch, and Liberty Hill; and Turkey Cove in McDowell County, and Rain Hill in Tennessee. Thus Grassy Creek Baptist Church remained in the Roan Mountain Association.

Following the formation of the Black Mountain Association in 1870, the Roan Mountain Association was left with 19 churches, and the next annual meeting was held with Grassy Creek on September 7-10, 1871. During the next twenty years, 1870-1890, the churches of the association showed steady growth and six new churches were added to the fellowship. In 1878 the association again met with Grassy Creek, in which concern was expressed over the fact that the church at Bakersville, the county seat, did not yet have a building, or at least had not completed it. S.M. Collis was appointed to "take up a subscription to build a church in Bakersville."

Although the year 1883 officially terminated the designation "Roan Mountain Baptist Association", when it was renamed the "Mitchell County Baptist Association", we report later in this history that the Association returned to the Roan Mountain designation during the years 1911-1916. After six years of experimental name changing, the designation "Mitchell County Baptist Association" was resumed in 1917.

Chapter 4. GRASSY CREEK BAPTIST CHURCH AND THE MITCHELL COUNTY BAPTIST ASSOCIATION

In 1883, when the association was in session at Bear Creek, the name of the Roan Mountain Baptist Association was changed to the Mitchell County Baptist Association. As a result of this change, the Mine Creek, Big Rock Creek and Liberty Hill churches were readmitted to membership, after being members of the Black Mountain Association since the division in 1870. The Black Mountain Association changed its name to the Yancey County Baptist Association in 1887, and as a result of this change, the following churches came into the Mitchell County Baptist Association: Black Mountain, Big Crabtree, Chesnut Grove, Silver Chapel, and Lily Branch.

In 1891 the Mitchell County Baptist Association was composed of 26 churches with 2132 members. In the State of the Churches that year, Grassy Creek reported 101 members, E. Buchanan pastor, paid pastor \$30. Pastor Buchanan did not serve any other church in the association at this time. However, many of the pastors did serve multiple churches. For example, S.M. Greene was the pastor of Greene Valley with 34 members, Little Rock Creek with 173 members, Black Mountain with 82 members, and Cane Creek with 109 members. Nineteen years later, in the associational report of 1910, S.M. Greene was still doing "yeoman's work" as the pastor of five churches: Roan Mountain with 167 members, Grassy Creek with 171 members, Cane Creek with 207 members, Spruce Pine with 102 members, and Yellow Mountain with 77 members.

In 1889, about a year before his death, S.M. Collis, who was the associational chairman of the committee on destitution, made this report which reflects something of his grasp of the situation and of his forward looking spirit: "All this county and the churches in it are destitute to a considerable extent, from the fact that the churches only have preaching once a month, when they should have it every Sabbath. There are but a few sections in this county but what have casual preaching but none of the churches have preaching every week. Therefore the churches should increase the salaries of their pastors so that they could devote all their time to the work of the ministry. This done and all the destitution would be supplied."

On the day before his death, Stephen Morgan Collis had preached at Grassy Creek and seemed in his usual vigorous frame of mind and body. He died April 10, 1890, and is buried on a hill in the Penland cemetery. He served as clerk of the Association for ten years and as moderator for nineteen years, serving for the last time in 1887 at age 69. As early as 1857 Collis was designated missionary of the association. In 1865 he reported to the Association to have preached 144 sermons, given 115 exhortations, baptized 177,

and received into the churches 284 people. Similar reports are recorded in subsequent years.

Oliver Young explains that "the exhortation was an item contained in most of the missionary reports of the day and had a very special meaning. It was the custom in the religious services of the day for the minister or pastor who preached the sermon to call upon some other minister present, or perhaps a beginning minister, or even a layman, to extend the invitation and exhort the people to respond to the message. In that day nearly always there were unconverted people in the congregation, and this part of the service was considered very important".

Stephen Collis served in positions other than the pulpit. In 1866 he was elected clerk of superior court of Mitchell County. He was known throughout the mountain area as the champion of prohibition. In 1884 he represented Mitchell County in the State Legislature and secured the enactment of a law prohibiting the manufacture, sale and use of intoxicating liquors in Mitchell County. The County has been dry ever since Collis' day. He earned distinction within the state as the "Joshua of the Mountains." Writer Hight C. Moore wrote of him: "As a powerful preacher who riveted attention; now in easy conversational tones, now in upsurging modulation and manner, now in melodious sing-song style which bore his tense and often tearful hearers heavenward, now in tender warnings like church bells chiming at Sabbath even tide; as an Itinerant Evangelist with Bible and hymn-book in his saddlebags, riding his good horse 'John the Baptist' up many a hollow and over many a hill: searching and finding the lost, hundreds and hundreds of them. Then baptizing them in the crystal creeks and rivers in Appalachia... Thank God for the great and Good Joshua of the Mountains."

On the morning of his death the Mitchell County court adjourned as a mark of respect to the memory of Stephen Morgan Collis. J.C. Pritchard read the resolution. Resolve: "That in the death of S.M. Collis the county has lost a noble and good man, an honest, faithful citizen, an exemplary Christian with a character above suspicion and without blemish. That in the loss of S.M. Collis, Christianity has lost a bright cause of temperance and able defender, in the cause of morality a faithful worker. The Baptist Church has lost one of its brightest ornaments as a minister and teacher." Judge John Gray Bynum presiding.

During the period of time 1911-1916, the Mitchell County Baptist Association experienced a series of name changes before reverting to the earlier name again in 1917. The booklet of the minutes for 1911 is entitled "First Annual Session of Roan-Grandfather Mountain Association, the Original Roan Mountain Association, held with Spruce Pine Baptist Church on September 14, 15, 16, 17, 1911 at Spruce

Pine, North Carolina." The Moderator was L.H. Greene.

The 1912 minutes of the Association are entitled "Second Annual Session of the Roan Mountain Baptist Association held with Cane Creek Church, Hawk, N.C., September 3, 4, and 5, 1912." The Moderator was S.M. Greene. The 1913 minutes are entitled "Sixty-Fifth Annual Session of the Roan Mountain Baptist Association held with Fork Mountain Baptist Church, Little Rock Creek, N.C., September 18, 19 and 20, 1913." The Moderator was L.H. Greene. Similarly, the annual sessions for the years 1914, 1915, and 1916 were designated the 66th, 67th, and 68th Annual Sessions, respectively, of Roan Mountain Baptist Association.

In 1917, after six years of experimenting with name changes, the original name of the association was resumed, as evidenced by the title of the booklet for the minutes for that year: "Sixty-Ninth Annual Session of the Mitchell County Baptist Association, held with Cub Creek Baptist Church, September 13, 14 and 15, 1917.", Moderator W.F. Dodson.

Except for the six-year period of experimental name changing from 1911 to 1916, the Mitchell County Baptist Association has survived 110 years without reorganization, or a total of 104 years under the name of Mitchell County Baptist Association (as of the year 1993). Grassy Creek Baptist Church has been a member of the Association during the entirety of that period. Prior to this affiliation, Grassy Creek was a member of the old Roan Mountain Association continuously from 1849 to 1883, when the name was changed to the Mitchell County Baptist Association, a period of 34 years. From about 1822 to 1849, Grassy Creek was a member of the French Broad Baptist Association, a period of at least 27 years. Thus, as of 1993, Grassy Creek Baptist Church has been a member in good standing of a Baptist Association in Western North Carolina continuously for at least 171 years, since the granting of independent status from the Sponsor Church at Caney River in 1822. (We should recall that a period of six weeks did intervene from August to October, 1849, while planning was underway for organizing the Roan Mountain Association.)

Stephen M. Greene served Grassy Creek as Pastor from 1908 to 1924, a period of about 16 years, longer than any pastor has served since the retirement of Elder Stephen Morgan in the mid-1850's. At age 86 he was still serving as pastor at Grassy Creek Baptist Church. We are privileged to quote some selected entries from a personal diary of S.M. Greene, which was recorded in his own handwriting in the final pages of the old Roan Mountain Association minute book, which was still in Rev. Greene's possession at the time of his death in 1924. The following diary entries have been reported by Oliver Young in his book, A Baptist Looks Back:

"This is Sept. 25th, 1914. I think its been fifty-eight years ago when I professed religion. I fully believe that I was truly converted. I never doubted but what I was a new creature in Christ Jesus. Yet, I have had many apprehensions since then in regard to getting to heaven. I have done nothing to recommend me unto His favor. But it is His abundant mercy and grace that I rely on to give me entrance into that heavenly country."

"October 1, 1914. I am expecting to start to Grassy Creek in the morning. I have been pastor of that church seven years in succession. A new building has been completed and around 130 members added during the last three years."

"Friday, July 21st, 1916. It is still raining. I have never heard of such destruction as a result of the rain on the 15th, mountains slid terribly, and Toe River has been fuller than it was ever known to be. The railroad is torn up; so we haven't had any mail for a week. It is reported there have been 14 corpses found on the McDowell side of the Blue Ridge, and a number more missing. At Asheville lots of houses washed away and at Marshall there were 8 people drowned and 58 houses washed away. I reckon people have forsaken their maker. Covetousness, selfishness and pride is a prelude to destruction."

"Monday, 22nd of September, 1919. I moved to Spruce Pine to Elbert Greene's. Got there safe and think I will be well and satisfied."

"Sat. May 15th, 1920. At Roan Mtn. my meeting time, I baptized 13 persons. Never made a blunder and I am 82 years old." NOTE: One of those baptized was James Oliver Young, age 10, future author of "A Baptist Looks Back."

Rev. Stephen M. Greene died February 9, 1924. His friends buried him in the cemetery at Roan Mountain Church. His tombstone bears the Scripture "They that turn many to righteousness shall shine as the stars for ever and ever." Daniel 12:3.

A considerable portion of the foregoing report has been extracted from James Oliver Young's book "A Baptist Looks Back", both by paraphrasing and by direct quotation, by permission from Oliver's surviving widow, Mrs Viola Elizabeth Mann Young. James Oliver Young (b Aug 31, 1910 - d Dec 19, 1967) was born and reared in Mitchell County, NC, the son of William H. and Dora Young of Clarissa. He obtained a Bachelor of Science degree in 1938 from Appalachian State Teachers College, majoring in History and English. He was ordained to the ministry in 1946 at Roan Mountain Baptist Church, under the tutelage of the Reverend Julius Henline. Shortly afterwards, he enrolled in the Southern Baptist Theological Seminary in Louisville, Kentucky, from which he

received the Bachelor of Divinity degree. After one year spent as associational missionary with the Mitchell and Avery Baptist Associations, he was called to the Bakersville Baptist Church in 1949, his first pastorate, for four and one-half years. He was called by Woodlawn Baptist Church in Charlotte, and began his 8-year ministry there in 1954. His research of the history of the Baptist Church in the Toe River Valley and Mitchell County was not finished at the time of his death in 1967. We are indebted to Oliver Young's sister Ethel E. Young of Bakersville, and to his wife, the former Viola Elizabeth Mann, a native of Pittsboro, NC and now a resident of Boone, NC, for their collaborative effort in compiling and publishing Oliver's then unfinished book, "A Baptist Looks Back", in 1968.

Chapter 5. STEPHEN M. GREENE'S HISTORY OF THE
ROAN MOUNTAIN BAPTIST ASSOCIATION

We are privileged to have a copy of a pamphlet, or booklet, which summarizes the minutes of each meeting of the Roan Mountain Baptist Association for the years 1849-1883, and for each of the first nine years of the Mitchell County Baptist Association 1884-1892. The booklet is entitled "History of the Roan Mountain Baptist Association, Organized at Double Island Church October 5th, 1849, J.M. Stafford and Rev. S.M. Greene, Historians." The History is 37 pages in length and consists of pertinent excerpts from the minutes of the respective Baptist Associations. The last paragraph of the History is quoted verbatim herewith:

DEAR BRETHREN: I have finished the work assigned me to do by the Mitchell County Association, and I feel sensible of the fact that it is poorly done, but I have done the very best I could. I have condensed the matter as much as I could, in order that I might get it printed as cheap as possible. So my prayer is, that it may prove a blessing to the Association and to our children after us.

Respectfully submitted,

S.M. GREENE, Historian

This important History by Reverend Stephen M. Greene, even though he states that he condensed it as much as he could, is still too voluminous for us to present here. Since much of the History is concerned with the internal "housekeeping" items of the annual Association minutes, we choose to condense the matter a great deal further than Rev. Greene did. We will report on the state of the churches, and the home missionary efforts of the Association. We will report on the problem areas dealing with discipline and Articles of Faith within individual churches. We will report how the Association, i.e. individual church representatives meeting and acting as a "clearing house", arrived at a common solution to problems related to everyday living and spiritual enhancement. The problems encountered by individual churches were probably the same problems that all churches faced during those times, including Grassy Creek Baptist Church. Perhaps similar problems face our churches and our members today, and most probably we can find problem solutions today by not ignoring these past lessons of history.

We will present items verbatim from Rev. Greene's report, including wording, spelling and punctuation, as they are listed for each of the 44 years of the History Report. Any editorial comments, for clarity or enlightenment, will be placed in parentheses; otherwise, each item is copied just as it was written by Rev. Greene.

First Annual Session held with Double Island Church, 1849.

Letters from eighteen churches were read. Total number of members 666.

(NOTE: All other pertinent topics from this set of minutes of the organizing session of the Roan Mountain Association, have been discussed previously in this report.)

Second Annual Session with Beaver Creek Church, 1850.

Received two newly constituted churches, viz: Crooked Creek and Linville.

The subject of open communion was discussed and the following resolution was adopted, viz;

Resolved, that this Association, do in the spirit of meekness, advise those churches which have been practicing open communion to desist from said practice, as we think it involves us in inconsistency to retain such church or churches, a member or members, who practice the same.

The following resolution was adopted:

Whereas, a declension abounds in our churches, we advise ministers to visit each others churches and hold prayer and protracted meetings, and we advise the churches to sustain the ministers by contributing to supply their needs. (NOTE: A declension is a decline or deterioration or deviation or falling away, as from a faith or standard).

Total membership 714; number of churches 20; ordained ministers 12.

Third Annual Session with Roan Mountain Church, 1851.

Letters from fourteen churches. Received Bald Creek Church by Letter.

Query from Double Island Church: "Does the Association think it right for, the church, with which the Association meets to open her door for the reception of members, while the Association is in session?"

Answer: "We think it right when the church deems it practicable."

Question came up in the Association: "What shall we do with members who join the Sons of Temperance?"

Answer: Intemperance should not be indulged in, therefore we advise our churches, to neither make, vend or use distilled spirits except for medical or mechanical purposes, and we also advise the members of our churches not to join any institution whose works do not appear to the world, not to be unequally yoked together with unbelievers."

Resolution: In as much as Ramsey Town, Jacks Creek, New Liberty, Pine Grove and Crooked Creek churches have withdrawn from this Association and have become a distinct body by the name of Toe River Free Will Christian Communion Baptists, therefore, this Association withdraws from said churches and is no more accountable for them.

Nine ordained ministers reported. Total membership reported at this session 531.

Fourth Annual Session with Grassy Creek Church, 1852.

Letters from thirteen churches. Two newly constituted churches were received, viz: Providence and Mine Creek.

Question from Grassy Creek Church: "Is it agreeable to Gospel order for one minister to ordain a minister or deacon or constitute a church?"

Answer: "No."

Question from Laurel Branch Church: "How shall we receive members that have been excluded from the Free Will Christian Communion Baptist, those who have left us and joined them as well as those who have never been with us?"

Answer: "When persons come to our churches, who have been excluded from theirs, who were once with us and satisfy us with a genuine repentance, we should receive them by restoration and those who have never been with us receive by experience and baptism if they request it."

Ten ordained ministers. Membership reported 559.

Fifth Annual Session with Laurel Branch Church, 1853.

Introductory sermon by Elder S.M. Collis. Letters from 15 churches. (NOTE: This was the first of nine annual sessions of the Association during the years 1853-1886 for which Stephen M. Collis was selected to preach the introductory sermon.)

Question from Bear Creek: "What ought a church to do with a member who persists in the practice of distilling, drinking, and selling ardent spirits?"

Answer: "Church Members should not be indulged in the practice alluded to, therefore we advise the churches to use all diligence to reclaim these members from this evil practice, and if they cannot be reclaimed exclude them, if they use it as a beverage, or any disorder appear."

Question from Mine Creek Church: "What must be done with a minister who stays at home and refuses to take charge of churches?"

Answer: "We think when a church calls upon a minister they should try to remove all obstacles out of the way, and then if he will not submit he should give up his credentials."

We recommend our churches to establish Sabbath Schools in each church.

Twelve ordained ministers reported. Total membership reported 510.

Sixth Annual Session with Big Rock Creek Church, 1854.

Letters from fifteen churches.

Question: "Is it good order to invite the open Communion Baptist to preach with us?"

Answer: "We believe those brethren are in error and should be treated as Pseudo (Pseudo?) Baptist in general."

Resolution: Resolved that Sabbath Schools are a deservable object, and being only one in our bounds we advise the churches to establish and encourage them in every church.

Twelve ordained ministers reported. One Licentiate, viz: G.W. Mace. Total membership 542.

Seventh Annual Session with Bear Creek Church, 1855.

Letters read from fifteen churches.

Query from Laurel Branch Church: "What shall we do with members that join the Know Nothing Party?"

Answer: "Let them alone."

Resolved, "that we set apart the Friday, before the first Saturday in June next, as a day of fasting and solemn prayer to almighty God for the prosperity of Zion, and the union of Baptist churches."

This is the first session of this Body that ever passed a resolution of thanks to the community for hospitalities.

Total number of membership reported 574. Eleven ordained ministers. One Licentiate, G.W. Mace.

Eighth Annual Session with Crab Tree Church, 1856.

Letters read from eighteen churches. Four newly constituted churches were received. No names given.

This is the first session, in which more than two committees were appointed. Here we find the following committees: On Destitution (areas which lacked the services of preachers and/or Bible teaching), Temperance, Education, Periodicals and Sabbath Schools.

Report on Temperance states that the cause of temperance is somewhat advancing and it is recommended that every possible means in accordance with the Gospel be used to establish Gospel Temperance in the bounds of the Association.

Total membership reported at this session 647.

Ninth Annual Session with Mine Creek Church, 1857.

Letters read from nineteen churches. Lily Branch received as a newly constituted church.

The following committees were appointed at this session: Destitution, Temperance, Education, Periodicals, Sabbath Schools, Finance and Arrangements.

Committee on Destitution report Hollow Poplar Township and Linville destitute of preaching.

Report on Temperance states that the cause is advancing and that the most of the churches are doing all in their power to enforce temperance in their respective communities. The report urges the pastors and members to cut off all who make, sell or use as a beverage intoxicating liquors.

The report on Education says that we regret to say that our ministers and laity are behind the times on this important subject, and urges more zeal and energy in the cause of education, and says that the time has come when the Baptists cannot afford to oppose education and raise up their children in ignorance. It recommends the French Broad Institution of Learning as a suitable place to send the young.

Report on Periodicals recommends the Carolina Baptist, and urges the necessity of the old and young reading good books and papers.

Report on Sabbath Schools says: We are glad to know that some of our churches have established Sunday Schools and urges all the churches to engage in the S.S. work.

Resolution: Resolved that this association consider the propriety of furnishing the destitute in our bounds with the holy scriptures.

Resolved, that this Association abandon the practice of Sunday collections for missions, and that we take collection on Saturday.

Resolved, that we advise our churches to not retain any member in fellowship, who is a distiller, or follows dram drinking, and who will not contribute anything to the support of the gospel.

Thirteen ordained ministers. Four licentiates. Total membership 846.

Tenth Annual Session with Bald Creek Church, 1858.

Committee on Destitution report North Toe River, Upper Toe River, Turkey and North Cove also Burnsville all destitute of Baptist preaching.

The report on Missions is a strong one. It refers to the heathen lands in pathetic terms. It brings in the Indian and Home Mission fields and recommends the appointment of two or more ministers to labor on the bounds of the Association.

Report on Sunday School speaks of this institution as being the means of saving thousands of souls and urges all the church members to engage in the Sunday School work as missionaries for Christ.

Resolved, that in the future we will withdraw from any church that will tolerate in any of its members stilling, drunkenness or regular dram drinking.

Total membership 906.

Eleventh Annual Session with Roan Mountain Church, 1859.

Read letters from eighteen churches.

Elder S.M. Collis was elected moderator, and Brother J.D. Howell, clerk. (NOTE: This was the first of 19 annual sessions during the years 1859-1887 that Stephen M. Collis would be elected moderator of the Association meeting.)

Query from Roan Mountain: "Does the scriptures particularly enjoin on a church to expel her members for making spirituous liquors or using it in moderation?"

Answer: "We think not, when it is made and used for medical or mechanical purposes."

Query from Double Island Church: "Is it right for a church to plant an arm, or organize a church in the bounds of another church without leave of the church in whose bounds they are?"

Answer: "No."

Total number of membership 1055.

Twelfth Annual Session with Pleasant Grove Church, 1860.

Read letters from nineteen churches.

Resolutions passed at this session, viz:

Resolved that this Association will withdraw from any church that will tolerate her members, who aid or abet in making, vending or using ardent spirits as a beverage.

Whereas, the Baptist denomination has suffered by the churches having men ordained to the ministry; resolved, that we advise the churches to be very cautious on this subject and to call in good council on such occasions.

Resolved, that we advise the churches to deal with members, who go to law with each other.

Total membership 1066.

Thirteenth Annual Session with Double Island Church, 1861.

Letters read from nineteen churches. One newly constituted church received by name of Blue Ridge.

Resolution: Resolved, that we set apart one hour each day (each day of the session) for solemn prayer.

A protest was entered against the reception of delegates and letters from Turkey Cove Church. Cause unknown.

It was agreed to set apart the first Thursday in Nov. next as a day of fasting and prayer, for peace to be restored to the country.

There was seventeen ordained ministers and two licentiates. Reported 29 baptisms, 30 excluded, 14 dead, 24 restored. Total number 1112.

Fourteenth Annual Session with Zion Church, 1862.

Letters read from seventeen churches.

The following brethren occupied the stand on Sunday:

Forenoon, Elder Joseph Miller, followed by Elder John Ammons, after which a collection was taken for army colporteurage. Amount collected \$61.40.

14 baptisms reported, 28 exclusions and 31 dead. Total, only 952 reported.

Fifteenth Annual Session with Big Meadow Church, 1863.

Letters read from fourteen churches.

Elder S.M. Collis was elected moderator and J.P. Dickson, clerk. Appointed the moderator to get up a list of all the soldiers names, who had died or been killed in the war, who belonged to this Association, and that their names appear in the minutes.

(The lengthy report which dealt with the list of deceased soldiers, and eulogies to their memory, has been discussed in detail in chapter 3 of this report.)

Sabbath services. Elder J.J. Jones, followed by Elder J.R. Wild, who preached a missionary sermon. After which a collection was taken for missions amounting to \$67.00 in Confederate money, and paid over to Elder James Collis, the missionary. Afternoon sermon by Elder S.M. Collis, at the close of which many christians rejoiced, and a great many penitents presented themselves for prayer.

(NOTE: Membership numbers are not mentioned.)

Sixteenth Annual Session with Pleasant Grove Church, 1864.

Letters received from seventeen churches.

Sabbath services, spent half an hour in prayer meeting for the soldiers in the army and our bleeding country.

The following was reported: 11 baptisms, 12 excluded and 12 dead. Total 944. 14 ordained minister and 3 licentiates.

Seventeenth Annual Session with Beaver Creek, 1865.

Letters read from fifteen churches. Former moderator, S.M. Collis absent.

Queries and answers: 1st, "What will the Association do with a church that will allow its members to distill ardent spirits?"

Answer: We, as an Association, refer the churches to the former resolutions passed by this body declaring that it will withdraw if persisted in."

2nd. "What is the scriptural duty of deacons in the church?"

Answer: To attend to the temporal concerns of the church."

3rd. Would it not be more instructive and edifying to have a good religious circular with our minutes than so many resolutions?"

Answer: " We think it would."

Report of Elder S.M. Collis, the missionary: 114 sermons, 115 exhortation, 177 baptised and 284 received into the church.

The report on Sabbath Schools, says that the Sunday Schools seem to be in a most flourishing condition known in our history.

The report on the state of the churches is a good one. It says that there have been more additions to the church than in any former year since the formation of the Association. The report says it is believed to be owing to the fact that politics was not known in the churches, and the good influence of the Sabbath Schools."

The following was reported: 243 baptisms, 15 exclusions, 9 dead and 19 restored. Total 994. 18 ordained ministers and 4 licentiates.

Eighteenth Session with Crab Tree Church, 1866

Letters read from twenty churches. S.M. Collis and J.P. Dickson were elected missionaries again.

The following are the queries and their answers:

"What shall a church do with a minister, that has been ordained to the ministry, and fails to qualify himself?"

Answer: "We advise the church to call in his authority, being an independent body."

2nd. "What ought churches to do with members that are guilty of the sin of intoxication?"

Answer: "We would advise the churches to deal with them, and if they fail to give satisfaction, exclude them."

The following is the missionaries report,

S.M. Collis: Preached 203 sermons, 29 exhortations, baptised 20, aided in the constitution of one church, ordaining one minister and six deacons.

J.P. Dickson preached 163 sermons, 30 exhortations, baptised 32, witnessed 75 additions, ordained 2 ministers and 5 deacons.

John Autrey reports, preached 141 sermons, 45 additions, 15 baptised, aided in the ordination of one minister and two deacons and received \$11.00.

The report on the state of the churches and temperance are very encouraging. But the report on Sunday Schools not so much so. Agreed to organize a Sabbath School Convention at Roan Mountain Church, on Friday before the third Sunday in November next. A resolution passed advising the churches to erect a school house to educate young ministers.

The following reports were made: 131 baptisms, 44 exclusions, 10 dead and 11 restored. Total 1314. Ordained ministers 22, licentiates 3.

Nineteenth Annual Session with Mine Creek Church, 1867.

Letters read from 24 churches.

The report of the missionaries:

S.M. Collis preached 163 sermons, 138 exhortations, 129 baptised and received near \$30.

J.P. Dickson reports, preached 170 sermons, exhortations 45, baptised 60, aided in the constitution of 2 churches, ordination of 3 deacons and received \$34.

There was reported 192 baptisms, 25 ordained ministers and 4 licentiates.

The reports are all very good, except paying of the missionaries and pastors.

Twentieth Annual Session with Jacks Creek Church, 1868.

Read letters from twenty six churches. Two newly constituted churches received. (No names listed).

The Association advise the churches to report how much they pay their pastors, in their Association letters, next year.

A Resolution: That each minister report their ministerial labor to the next Association.

Number of ordained ministers reported 26, licentiates 15, baptisms 100, exclusions 66, restored 24, dead 19, total 1620.

Twenty First Annual Session at Roan Mountain Church, 1869.

There was 9 newly constituted churches received. Letters read from 26 Churches, total number 35.

Appointed delegates to the W.B.C., to wit: S.M. Collis, S.M. Greene, Samuel Honeycutt and W.A. Robertson. The reports are all very good, especially the reports on the state of the churches, Sunday Schools and Temperance.

The following is the report of the Missionaries for the past year:

Samuel Wilson witnessed 100 professions, baptised 51, aided in the ordination of 4 deacons;

S.M. Greene preached 192 sermons, 87 exhortations, baptised 69, aided in the ordination of 1 minister and 6 deacons, amount received left out by the clerk.

The minutes show 444 added by baptism, 41 excluded, 70 restored, total 1174, a mistake. (what mistake?)

Twenty Second Annual Session with Laurel Branch, 1870.

Letters read from 36 churches.

Introductory Sermon preached by S.M. Greene. (NOTE: this was the first of seven introductory sermons preached by Rev. S.M. Greene during the period of years 1870-1910). Letters read from 36 churches.

1 newly constituted church received. S.M. Collis and J.W. Anderson were appointed to prepare an answer to a query from Zion Church.

Query: "Is the Baptist consistent in what is called close communion and pulpit affiliation with other denominations?"

Answer: "Although it may not be entirely consistent, yet we are confident that good has grown out of it and think it better to pursue the practice until greater evils are apparent, J.W. Anderson, chairman."

It was here that the Association was divided. The Turn Pike road leading from Marion, McDowell County, to the top of the Iron Mountain to be the line. Those churches on the East side to constitute the Roan Mountain Association, and those on the West side to constitute the Black Mountain Association.

Missionaries reports: W.A. Robertson preached 130 sermons, 17 exhortations, baptised 12, visited 14 churches;

S.M. Greene preached 146 sermons, 45 exhortations, baptised 6, visited 16 churches, aided in the ordination of 2 ministers.

The minutes show 81 baptisms, 75 exclusions, 19 restored and 19 dead, total 1962.

Twenty Third Annual Session with Grassy Creek Church, 1871.

Letters read from 17 churches. One newly constituted church received by the name of Cub Creek.

Rev. S.M. Collis was elected moderator and Rev. S.M. Greene, clerk. (NOTE: The date 1871 appears to be the first time in the minutes of the Roan Mountain Association, that the title REV. was used. Additionally, this was the first Association meeting in which these two great preachers, Stephen Morgan Collis and Stephen Morgan Greene, teamed up as Moderator and Clerk.)

The following query read and answered:

What shall be done with members who slander their ministers with false accusations when the churches do not deal with them?

Answered by the following committee: Revs. R. Patterson, J. Ammons, L.W. Hollender, W.S. Buchanan and J.P. Dicksom. The Association thinks that the query does not embrace what the church intended it should, as the difficulty does not seem to be with the individual members but with the church; we answer, therefore, that every church should guard well the characters of its members and especially its ministers, and if any church should fail to do so, the Association should, after faithful effort to secure the administration of wholesome discipline, and failing to do so, withdraw from such church.

Reports of ministers:

Rev. T. Kees, preached 250 sermons during the year;
Rev. J.W. Buchanan preached 124 sermons, baptised 1 person;
Rev. S.M. Greene preached 106 sermons, baptised 20 persons;
Rev. J.C. Sparks preached about 100 sermons, baptised 41 persons.

Resolutions: Resolved, that we believe the Scriptures teach that no drunkard is fit for the Kingdom of God and that any member who shall eat and drink with the drunkard is unworthy of membership in the church, therefore, we will not hold in fellowship in this Association any churches that retain such members in their communion.

Resolved that we advise our churches to receive no members from sister churches into their fellowship, without a letter of dismission from the church to which they belonged.

There were reported 19 ordained ministers, 8 licentiates, 157 baptisms, 23 restorations, 53 exclusions, 13 dead, total 1122.

Twenty Fourth Annual Session with Fork Mountain Church, 1872.
Letters read from 19 churches.

Committee appointed to answer queries:

1st. from Black Mountain Church: Is it right to withhold a letter of dismission from a member, without an allegation against said member?

Answer: It is not.

2nd. from Fork Mountain Church: Is it gospel order when a member of the church becomes offended, to call for a letter to join a church at a greater distance?

Answer: No.

3rd. from Grassy Creek: Is it gospel order for others, besides members of the church to vote for a pastor?

Answer: Good order would say the church alone should vote, but a majority of the church should rule in all cases.

Resolved, that this Association advise the churches to keep a strict watch over their ministers, and if they become contentious and sow discord among the churches, deal strictly with them, if not reclaimed exclude them.

Whereas, it is reported that some of the members of the churches are engaged in making and vending intoxicating liquors, which is contrary to the teaching of God's word. Resolved, that this Association withdraw from any church that allows any of its members to make, sell or use as a beverage intoxicating liquors, or allow the same to be done on their premises.

Ordained ministers 20; 6 licentiates, 81 baptisms reported, 9 restored, 33 excluded and 12 dead, total 1175.

Twenty Fifth Annual Session with Mt. Pleasant Church, 1873.

Letters read from 19 churches. Rev. S.M. Collis, moderator; Rev. S.M. Greene, clerk.

Query: Is it right to receive evidence of a member who is under censure of the church?

Answer: No.

Called on delegates to report whether or not their churches took the advise of the Association in regard to making and selling liquor. Report satisfactory.

It was agreed that the clerk write a petition and sign each delegates name to it, and send the same to the next Legislature asking that body to pass a law prohibiting the making and selling of spiritous liquors within two miles of every church house in Mitchell County.

There were 16 ordained ministers reported, 5 licentiates, 44 baptisms, 8 restored, 48 excluded, 3 dead, total 1148.

Twenty Sixth Annual Session with Bear Creek Church, 1874.

Queries and their answers:

1. Is it right or good order for members of the church to sell their fruit to the distiller, for the purpose of having it manufactured into spirituous liquors?

Answer: No.

2. Is it good order for a church to receive a member from the Free Will church, when said member had formerly belonged to a church of our faith and order, and had been excluded for distilling spirituous liquors?

Answer: It is not.

There were a resolution recommending the building up a school of high grade in the Association.

There were 18 ordained ministers reported, 5 licentiates, 96 baptisms, 15 restored, 25 excluded, 6 dead, total 1139.

Twenty Seventh Annual Session, Yellow Mountain Church, 1875.

Letters read from 19 churches and delegates names enrolled.

Query: Is it right or good order for a church to grant letters to members to join churches at a greater distance?

Answer: It is altogether owing to circumstances.

The churches were requested to show in their letters the amount they pay their pastors during the year. The ministers were requested to report to the Association their ministerial work during the year.

Missionary reports:

Rev. S.M. Collis preached 171 sermons, baptised several;
Rev. S.M. Greene reported 118 sermons, baptised 29 persons;
Rev. J.C. Sparks preached 120 sermons, baptised 31 persons;
Rev. J.W. Putnam preached 115 sermons, baptised 15 persons.

Resolved, that we recommend to the churches the propriety of contributing to the temporal relief of Rev. J.P. Dickson in his affliction. Brother Dickson was confined with a cancer in his breast, which terminated in his death.

Resolved, that in our judgment, we think it would be praiseworthy in our ministers to present the claims of the Orphans Institution to their congregations and give them an opportunity to contribute to their support.

17 ordained ministers reported, 4 licentiates, 96 baptisms, 15 restorations, 25 exclusions, 6 dead, total 1198.

Twenty eighth Annual Session, Roan Mountain Church, 1876.

There was a letter received from Black Mountain Association

to advise Little Rock Creek Church to resign the act in regard to receiving Rev. J.W. Ayers into her fellowship, as said Association regards brother Ayers an excluded member from one of her churches. Report of the committee appointed to answer said request: As the difficulty between brothers Ayers and Letterman has been settled by Zion Church, and Little Rock Creek Church having received brother Ayers into her fellowship upon that settlement, and by consent of Zion Church. We therefore as an Association consider that the question belongs exclusively to the churches, and think that this Association has no jurisdiction over it. J.W. Anderson, chairman.

Appointed Brother J.M. Stafford, elected to visit the different churches in the bounds of the Roan Mountain Association, to organize Sabbath Schools next year. Rev. S.M. Greene appointed missionary; some money paid and pledged to aid in supporting him.

The names of the ministers of this Association up to date. Ordained: S M Collis, J W Duncan, L Buchanan, J P Dickson (deceased the previous year), S Buchanan, George Cook, S M Greene, M Franklin, W S Buchanan, L H Greene, and William Parsons. Licentiates: I Washburn, A Bloodworth, J Burleson, and E Stamey.

63 baptisms, 24 restored, 34 excluded, 9 dead, total membership 1200.

Twenty Ninth Annual Session, Little Rock Creek Ch., 1877.

Letters read from 19 churches. Delegates names enrolled.

Two newly constituted churches received, Toe River and Roan Valley.

The following queries were answered:

1. Is it good order to receive members under the watch care of the church from sister churches, without letters?

Answer: The transfer of membership, under ordinary circumstances should be done by letter, but cases may arise where a church would be justifiable in receiving members without letters.

2. What is baptism?

Answer: The immersion in water, of a believer, by a regular ordained minister of a baptist church.

3. Is it good baptist discipline to receive members from other denominations, without baptising them?

Answer: No.

Rev. S M Greene, the missionary was called on to report, which is as follows: Preached 107 sermons, 54 exhortations, baptised 6 persons and received for his services \$113. Revs. S M Collis and J W Putnam appointed missionaries for the next year. Also appointed a mission board.

An obituary in regard to the life and death of Rev. J P Dickson. ... Brother Dickson was born and grew up in the bounds of Grassy Creek, Mitchell County, N.C. ... Brother Dixon was about forty years of age at his death. ...

There were 19 ordained ministers reported, 4 licentiates, 85 baptisms, 20 restored, 58 exclusions, 7 dead, total 1333.

Thirtieth Annual Session with Grassy Creek Church, 1878.

Letters read from 20 churches.

Queries and their answers:

1. What shall be done with a church that holds in fellowship persons who have not been baptised by ministers of our denomination?

Answer: In our minutes of last year, valid baptism is defined, therefore, in answer to this query, we will withdraw fellowship from any church that continues to recognize anything else for baptism.

2. Is it good order for the world and other denominations to assist in electing pastors of baptist churches?

Answer: No.

Rev. J.W. Putnam, the missionary, reported as follows: preached 225 sermons, 70 exhortations, baptised 37, witnessed 45 professions, ordination of 2 deacons, received \$35.30.

There does not seem to be anything else in this minute that would be of interest to insert in this history, only the following: About the same number of ministers reported, 85 baptisms, 20 restored, 58 excluded, total 1333.

Thirty First Annual Session with Cub Creek Church, 1879.

Letters read from 20 churches.

A query and its answer: What shall be done with a member of the church that has moved out of the bounds of church membership without a letter?

Answer: Expel him and give information to the church nearest his residence.

Resolution adopted: Resolved that we advise the ministers, supplying the different churches, composing this Association to preach at least one time during the year, on the deaconship.

Resolved, that this Association advise the churches, in cases where complaints are made against their ministers, to investigate their complaints so that our ministry may be a body of pure men of good report.

Ordained ministers 23; 4 licentiates, 154 baptisms, 14 restorations, 65 exclusions, 7 dead, total 1419.

Thirty Second Annual Session with Cane Creek Church, 1880.

Letters read from 21 churches. 1 newly constituted church received by the name of Mount Zion.

Missionaries reported as follows:

Rev. S.M. Greene preached 117 sermons, baptised 29 persons;

Rev. J.W. Putnam preached 160 sermons, baptised 43 persons;

Rev. S.M. Collis preached 233 sermons, baptised 20 persons.

The same three appointed missionaries for the next year.

An obituary in regard to Rev. John W. Buchanan who was born in Burke County, now Mitchell County, May the 6th, 1803. Death occurred December 31, 1879; Age, 76y, 7m, 15d.

Ordained ministers 23; 3 licentiates, 119 baptisms, 14 dead, total 1546.

Thirty Third Annual Session with Rain Hill Church, 1881.

Letters read from 21 churches.

Introductory sermon preached by S.M. Collis. Rev. S.M. Greene elected moderator and Rev. J.W. Putnam, clerk. (NOTE: 1881 was the first of 25 annual sessions that Rev. S.M. Greene was to serve as moderator of the Roan Mountain Baptist Association, and its successor, the Mitchell County Baptist Association.)

Owing to the church house being burned the night before the meeting by some designing person or persons there was a general confusion, and but little business done.

Missionaries reported as follows:

Rev. S.M. Collis has spent the entire year in missionary work, laboring in Allegheny, Ashe, Watauga, Mitchell, Yancey, Buncombe, McDowell and Cleveland counties, preached 163 sermons, 40 exhortations, witnessed 150 professions, baptised 17 persons, received \$215.38.

Rev. S.M. Greene preached 131 sermons, 63 exhortations, baptised 12 persons, received \$110.86.

Rev. J.W. Putnam preached 175 sermons, 60 exhortations, baptised 16 persons, received \$110.

Rev. S.M. Greene appointed missionary for the next year.

Correspondents dropped with Black Mountain Association on account of a barrier existing between Rev. J.W. Ayers and that Association.

Queries and their answers:

1. Should churches set apart days of fasting and prayer?

Answer: We think under certain circumstances they should.

2. Should feet washing be practiced in the church, as a church ordinance?

Answer: We do not think that feet washing is a church ordinance. According to the abstract of our articles of faith, baptism and the Lord's supper are the ordinances of the Lord's house, yet we believe that feet washing should be practiced by us as an example of humility.

There were reported in the minutes 22 ordained ministers, 1 licentiate, 66 baptisms, 18 restored, 37 excluded, 6 dead, total 1422.

Thirty Fourth Annual Session with Bakersville Church, 1882.

Letters read from 24 churches. 1 newly constituted church received by the name of Baptist Chapel.

The barrier existing between J.W. Ayers and the Black Mountain Association was removed.

Number of ministers, reports, queries and the statistical table not recorded in the Association book.

Thirty Fifth Annual Session with Bear Creek Church, 1883.

Letters read from 22 churches. One new church received, Peppers Creek.

The name of the Association was changed from Roan Mountain to the Mitchell County Association.

Business was suspended for a few minutes. Collection taken for Rev. S.M. Greene, who had recently been bereaved of his wife, and left with six small children; amount \$19.50.

18 ordained ministers reported, 109 baptisms, 22 restored, 41 excluded, 10 dead, total 1333.

First Annual Session of the Mitchell County Association was held with Roan Mountain Church, August 14, 15, 16, 17, 1884.

Letters read from 26 churches. There were three newly constituted churches received, viz: Mount Vernon, Liberty Hill and White Oak, and two from Black Mountain Association by letter, Mine Creek and Big Rock Creek. (NOTE: As a result of the name change of the Association, Mine Creek, Big Rock Creek and Liberty Hill churches were readmitted to membership, after being members of the Black Mountain Association since the division in 1870.)

An obituary in regard to Rev. Leonard Buchanan who departed this life June the 14, 1881, aged 72 years.

Ordained ministers reported 21; 2 licentiates, 154 baptisms, 36 restored, 29 excluded, 16 died, total 1923.

Second Annual Session with Little Rock Creek Church, 1885.

Letters read from 28 churches. 1 newly constituted church received by the name of Green Valley.

A letter of dismissal was granted to Happy Valley Church.

A resolution: Resolved, that we advise all the ministers and churches of this body to cooperate and assist our missionary, Rev. S.M. Collis, in his field of labor.

18 ordained ministers, 2 licentiates, 102 baptisms, 26 restored, 14 dead, total 1868.

Third Annual Session with Toe River Church, 1886.

Letters read from 20 churches, 7 churches not represented.

As there was considerable talk and excitement in regard to the mormon missionaries in our country, Rev. S.M. Greene was requested to preach a sermon on Thursday at 11 o'clock, relative to mormanism; text, Numbers 21: part 7. Pray unto the Lord, that he take away the serpent from us.

There was a committee appointed to locate a place for a school of high grade.

104 baptisms, 21 restored, 62 excluded, 21 dead, total 1813.

Fourth Annual Session with Elk Park Church, 1887.

Letters read from 25 churches.

Elected Rev. S.M. Collis, moderator and Rev. W.G. Buchanan clerk. (NOTE: 1887 was the last year in which S.M. Collis served as moderator of the Association.)

Missionary report for the last year: Rev. W.H. Ollis labored about six months in the destitution of this Association, assisted in the constitution of 2 churches, preached 37 sermons, delivered a number of exhortations and S.S. addresses, made 25 religious visits, traveled 420 miles and received \$5 for his services. A committee was appointed to settle with brother Ollis, which reported the Association due brother Ollis \$25.

23 ordained ministers, 7 licentiates, 101 baptisms, 31

restored, 51 excluded, 16 dead, total 1758.

Fifth Annual Session with Mine Creek Church, 1888.

Letters read from 28 churches. Received 1 newly constituted church by the name of McKinney Cove. Also received from the Yancey County Association the following churches, to wit: Black Mountain, Big Crabtree, Chesnut Grove, Silver Chapel and Lily Branch, (NOTE: After the Black Mountain Association was renamed the Yancey County Baptist Association in 1887, the above listed five churches received dismissal from that Association, and immediately petitioned for membership in the Mitchell County Baptist Association.)

Work done by our missionary during the past year. Rev. S.M. Greene labored 118 days, preached during the year 181 sermons, delivered 91 exhortations, witnessed about 100 who professed conversion, baptised 34 persons, aided in the constitution of one church, received from the M.B. \$33.65, collected on the field \$64.47, total amount received \$99.15.

An obituary in memory of George Cook, who departed this life during the past year.

Baptisms reported 147; 32 restored, 59 excluded, 24 died during the year, total 1870. Total amount the churches paid their pastors during the year \$367.95, for missions \$53.30.

Sixth Annual Session with Grassy Creek Church, 1889.

Letters read from 26 churches. 1 newly constituted church received by the name of Horse Creek.

The Association withdrew from the Toe River Church on account of that church allowing some of its members to use intoxicating liquors excessively.

The Association advised the churches to receive none from the Free Will Baptist church, who had not been baptised by a regular ordained minister of the Missionary Baptist church.

As this was the last Association that brother S.M. Collis ever attended here upon earth, and as he was the great pioneer and leader in the great temperance movement in Western N.C., and as he had written a number of reports upon that subject, I think it expedient to insert the last report that he ever wrote on the subject, which is as follows: The principle of temperance is abundantly taught in the word of the Lord. See Lev. 10:8 to 10, Numbers 6:3 and 4, Deut. 29:18 to 20, Esther 1:10, Prov. 23:29 to 32, Is. 5:11 to 14 also 22 and 23, Dan. 1:8 to 12, Heb. 2:15 and 16, Math. 24:49 to 51, Luke 1:15, Rom. 14:21. These are a few of the scriptures that condemn the use of ardent spirits, and in view of this array of testimony, let us all use our influence against the vending and making of the same. Let us look around us and see the deaths and destruction caused by its use. Our heart sicken to think of the heart broken mothers grieving about their sons who have been ruined by its use. We are informed that there are 421 boys in the penitentiary now, who have been brought there by its use. Oh let us all put our efforts together and stop this awful curse. A speech made by brother Collis upon the subject.

Report of the mission board: We employed Rev. S.M. Greene, at one dollar per day, who labored under the board as follows: 38 days, 26 sermons, 14 exhortations, witnessed 44 professions, 56 additions, baptised 10, paid missionary \$34.90. Recommend continuation of the mission board, J.M. Stafford, ch'm.

A short obituary in regard to Rev. John Davis. Since the last meeting of this body death has struck down one of our promising young ministers in the bloom of youth. Brother Davis bid fair for a life of usefulness, but the Lord has called him to his great reward. The Lord giveth, and the Lord taketh away, but blessed be the name of the Lord. M.D. Wilson, chairman.

80 baptisms, 29 restored, 72 excluded, 29 died, total 2023. Paid pastors \$468.42, for missions \$45.13.

Seventh Annual Session with Aaron Church, 1890.

Letters read from 26 churches. Toe River Church was restored back as a member of the body.

Elected S.M. Greene, moderator and W.G. Buchanan, clerk. No missionary employed the last year. Rev. E. Buchanan elected missionary for the next year.

Obituary in regard to Rev. S.M. Collis. It is with trembling hand and deep emotion of heart that we attempt to speak of the sudden death of our venerable and esteemed brother Collis, who fell asleep in the arms of Jesus, on the 16 day of April, 1890. He was a true citizen in the strictest sense. He loved his country and labored for the upbuilding of her civil institutions, and in death the commonwealth has sustained a great loss. But we are to speak of him in a higher sense. Brother Collis spent more of his long and active life in preaching the unsearchable riches of Christ. He was a true minister of the gospel, in proof of which we have only to refer to the great multitude of men and women, who have been brought to Christ through his labors. Brother Collis was truly a great and good man. He labored more for the good of others than for himself. He drank deep at the fountain of God's grace, which prepared him to comfort the sick and bereaved. In the death of brother Collis our denomination has sustained an irretrievable loss, but we are comforted at the thought, that our loss is his eternal gain. Let us emulate his life and perpetuate his name, that our last days may be like his. J.M. Stafford, ch'm. com.

There seemed to be a general gloom thrown over the Association in regard to the death of Brother Collis. He rarely ever failed being at an Association. His voice was always the first heard singing some song. He had a wonderful musical voice. I have heard him tell of a woman on a Mt. picking up chesnuts over a mile from the church where he was preaching, who heard his voice, and it rang so in her ears she went to the other side of the mountain, but seemed to hear his voice as plain as before. She was struck under conviction and professed conversion very soon, and he, brother Collis baptised her. He took more delight in

baptising people than any minister I ever saw, I suppose, and I don't think it unreasonable to say that he must have baptised some thousands, for he had been preaching about forty years, and the last twelve or fifteen years of his ministry he done scarcely anything else. He was always ready to weep with those that weep, and to rejoice with those that rejoice. He was really the best man I ever saw to visit the sick and bereaved, and always seemed to have some words of comfort ready to impart. He seemed to have an answer ready to any question that may be asked him, and he was full of wit and life. He was once asked by a minister of another Association why the ministers of his Association got along so well with each other, said those of his Association envied and abused each other. Brother Collis replied, ah, there are no big I's and little U's among us. He lived to about the age of 72 years. (NOTE: Stephen Morgan Collis, b Jan 30, 1818 - d Apr 10, 1890, aged 72y, 2m, 11d.)

Brother J.M. Stafford reported that there were some twelve or fifteen new church houses built and being built in the bounds of this Association.

26 ordained ministers, 6 licentiates, 182 baptisms, 46 restorations, 39 excluded, 32 dead, total reported 1872. Some churches not represented.

Eighth Annual Session with Fork Mountain Church, 1891.

Letters read from 26 churches.

I think it highly important that something should be said in this history about our dear brother J.M. Stafford, who was present and took an active part in the Association at Aaron Church, who also wrote the obituary on brother Collis' death there. He took typhoid fever at about the close of the meeting there, and was conveyed to his home in Bakersville and died about the first of November following. Brother Stafford came from Watauga County to this county. Been here about fifteen or sixteen years. He had no family except his wife and mother. He and his wife followed school teaching for several years after they first came here. They would not charge a minister anything for educating their children, neither would they charge an orphan. Brother Stafford took a great interest in church work, especially in the Sunday School work. Had been superintendent of the Sunday School in Bakersville for several years. He was careful in searching and looking after orphan children, would gather them up, clothe them at his own and sister Stafford's expense. He was also a deacon of the church; he was always ready to lay before the church the claims or necessities of his pastor, and always done his part in helping support him. I have often heard brother Stafford say that he believed it to be his duty to preach the gospel, but would not suffer the church to liberate him. I have heard him deliver some excellent scriptural addresses. He is badly missed in our religious gatherings. He and brother Collis lived in the same town, upon the same plat of ground; their yards joined; both belonged to the same church, one the pastor, the other a

deacon and Sunday School superintendent. One died in April, the other about the 1 of November following; each left a widow but no children, behind them; both buried in the same cemetery, and both their spirits gone to heaven, no doubt. Brother Stafford was about forty years old when he died.

The missionary, Rev. E. Buchanan, labored in the field as follows: 110 days, traveled 250 miles, preached 112 sermons, 25 exhortations, 28 religious visits, witnessed 51 professions, 36 baptisms in connection with labor done, paid missionary \$50.75. (NOTE: Rev. E. Buchanan supplied Grassy Creek as pastor for a five-year period, 1889 to 1893, which included the period of the missionary report listed above.)

The reports were all very good ones and ably discussed. Brother Ammons and brother Speight added great strength to the Association.

Sabbath services. Spent half hour in devotional exercises. Talks on the Thomasville Orphanage and collection taken for the same. 11 o'clock sermon by S.M. Greene from Luke 7:50 to a large and well ordered congregation, followed by Rev. J.C. Sparks with an exhortation. Wound up with a hand shaking and a general tenderness and shouting among the sisters.

Baptisms reported; 30 restored, 46 excluded, 13 dead, total 2165.

Ninth Annual Session with Big Rock Creek Church, 1892.

Rev. W.G. Buchanan was elected moderator and Rev. J.W. Putnam, clerk. Letters read from 26 churches. One newly constituted church received by the name of Pear Tree.

The historian was called upon to report who only made a partial report in regard to having the history of the Association complete, was instructed to go on and complete the history at once. Delegates instructed to lay the matter before their respective churches, and send means sufficient to historian in order that said historian have the history printed in pamphlet form.

The missionary, S.M. Greene, called on to report, who reported as follows: 153 sermons, witnessed 76 professions, baptised 26 persons, received \$98.85.

The following resolution was adopted:

Resolved, that any brother of this Association in good standing, being present at any sister Association, may report themselves correspondents and be received as such.

There was another resolution advising the churches to send in their letter to the Association all their church expenses in every sense.

The following resolution was offered by Rev. P.J. Shell, and adopted:

Resolved, that our thanks are due and are hereby tendered to Rev. W.G. Buchanan, who has so efficiently presided over the deliberations of this Association.

It seems like something similar to the above resolution ought to have been thought of in old brother L. Buchanan and S.M. Collis' day, who presided over the Association so often with such precision and efficiency, but this is the first of

the kind ever offered that there is any account of in the history of the Association.

Query: What ought to be done with church members moving into another community without getting their church letters, and remaining in that condition, though there be a sister church near them, they do nothing for the church to which they belong, neither the one near them?

Answer: We would advise the churches to which they belong, to instruct such members to get letters of dismission or attend their church meetings, and in case they fail to do this, deal with them for non-attendance.

Ordained ministers, Stephen Buchanan, Johnathan Buchanan, J. Monroe Franklin, Stephen M. Greene, William S. Buchanan, John C. Sparks, William G. Buchanan, William H. Ollis, J. Webb Putnam, Ephraim Buchanan, William D. Mace, Alexander Brinkley, Elias A. Stamey, John C. Blalock, Landon H. Greene, Tillman H. McCourry, Pinkney J. Shell, Emsley Isaacs, Isaac Grindstaff, D. Martin Hoyle, Jasper W. Buchanan, D.A. Gouge, and A.S. Church. Licentiates, J.W. Stamey, D.C. Hartley, H.H. Crisp, J.F. Haney, Charles McKinney, Isaac McKinney, and J. Thomas.

128 baptisms, 17 restored, 88 excluded, 22 dead, total membership 2194. Paid to pastors \$515.10. Mission and other church expenses \$140.95.

DEAR BRETHREN: I have finished the work assigned me to do by the Mitchell County Association, and I feel sensible of the fact that it is poorly done, but I have done the very best I could. I have condensed the matter as much as I could, in order that I might get it printed as cheap as possible. So my prayer is, that it may prove a blessing to the Association and to our children after us.

Respectfully submitted.

S.M. GREENE, Historian

Here ends Rev. Stephen M. Greene's history of the 35 years that the Roan Mountain Baptist Association was in existence, and of the first 9 years of its successor, the Mitchell County Baptist Association, a total of 44 years of church history. (We will recall that the Mitchell County Association made some temporary name changes during the period 1911-1917, including the use of the old Roan Mountain name for several years). It appears that Rev. Greene completed this history about 100 years ago, perhaps in 1893, since he was still working on it in 1892.

Nearly all of the minutes of The Mitchell County Baptist Association since 1892 have been preserved, and they are available for inspection in certain archive collections in North Carolina. We have indeed inspected these minutes in the archives, and we have summarized certain of the information elsewhere in this report. However, there is

scarcely enough space in our Brief History to continue any summaries, similar to those of Rev. Greene, after the year 1892. Furthermore, Rev. S.M. Greene was merely writing about current events of his own lifetime (1838-1924), and perhaps that is why his "History" is so special to us today.

Some very important data was intentionally omitted from our condensed version of Rev. Greene's history, i.e., many of the names of the moderators and the clerks of the annual Association meetings, also the names of the ministers who preached the introductory sermons. All of this information is included in a table toward the end of this report. The table contains all of the above information for every year from 1849 to 1992, a period of 144 years. Also, we have been able to locate some minutes representing several years of meetings of the French Broad Association from 1815 to 1849, and the same pertinent information is included in the table.

Chapter 6. THE ROLE OF WOMEN IN THE CHURCHES

We cannot conclude this report without discussing the role of women, including the constraints on such a role, within the Association and its constituent churches. We do not find any recorded official role, other than as church members or perhaps as Sunday School teachers, permitted to women prior to the year 1890. Even in the early days of the French Broad Association prior to 1850, when Grassy Creek was a member of that body, we find in the minutes of the Flat Creek Church that some women were ordered to account to the church as to their reasons for failure to attend regularly, or for some other "indiscretion". They were subject to exclusion from the church membership, the same as for male members. However, their cases were investigated, deliberated upon, and disposition assessed by the male members of the church. (NOTE: The examples using the name of the Flat Creek Church are not meant as any disparagement against this historic church, but rather that they kept many good records which are readily available for all of us to use. Further, the pastor of Flat Creek Church at that time, Elder Stephen Morgan, also supplied Grassy Creek Church with the services of pastor during said time period). After the year 1890, women very gradually have been granted limited recognition in the affairs of the church, and of the Association.

The first mention of the Woman's Missionary Union Auxiliary in the minutes of the Mitchell County Baptist Association occurred in 1890, when J.M. Stafford presented the following resolution. Resolved: "That the pastor and Sunday School Superintendent, of each church be requested to organize a woman's and children's missionary society in each church and Sunday School for the purpose of raising money for home and foreign missions."

Author and pastor Oliver Young states; "Although this resolution appears to have been accepted by the Association, its passage did not result in any immediate action. This was true because the women, by tradition and as a matter of church doctrine, had been denied participation in the leadership of the churches. The pastors and Sunday School Superintendents, to whom the resolution delegated the authority to organize the women's group, were men who were in no way predisposed, either by sentiment, conviction, or ability to initiate the work."

Brother J.M. Stafford, the originator of the above resolution in the Association, together with his wife, operated a school, first at Roan Mountain, then at Bakersville. Brother Stafford was a neighbor to Rev. S.M. Collis, and he was the Sunday School Superintendent in the same church where Rev. Collis was the pastor. In the same Association meeting of 1890 referred to above, Brother Stafford presented a moving obituary to the memory of Rev.

Collis, who passed away April 10, 1890, about five months prior to the meeting. This obituary is quoted in its entirety in chapter 4 of this report. Brother J.M. Stafford himself was to pass away at about age 40, less than five weeks after the Association meeting of 1890. In his history of the Association, Rev. S.M. Greene presents a similar eulogy to Brother Stafford, which is presented in his summary of the minutes for 1891, and which we have quoted verbatim in our capsule from Rev. Greene's history. It would seem most reasonable to conjecture that the death of Brother J.M. Stafford just a scant five weeks after he introduced his resolution at the Association meeting of 1890, was a great setback to the recognition of women's causes at that time.

Many years were to elapse before the woman's part in women's work would be recognized, and before a woman would be permitted to present a report and speak on the woman's work in the association. For several years a committee on woman's work, usually consisting of two men, was regularly appointed by the moderator. Incidentally, the moderator at the 1890 meeting was Rev. S.M. Greene, and in his own history summary of the meeting of 1890 he failed to make any mention of the "landmark" women's resolution presented by his good friend, Brother J.M. Stafford. In 1901 the committee on women's work consisted of T.C. King and L.H. Greene, but they did not make a report. In 1902 Rev. J.C. Blalock and S.A. Hughes served on this committee and presented the following report:

"We, your committee on woman's work, in the Baptist Churches of Mitchell County Association, would recommend that each church in the association appoint some sister of their body to organize a Woman's Missionary Society, and that they meet at least once a month to contribute of their means for the cause of missions." The recognition that "some sister" would have to lead in this work was a forward step.

In 1903 the report on woman's work was read by E. Lee Fox, Principal of Bowman Academy. The committee on woman's work, which in the 1903 association proceedings was comprised of A.E. Brown and J.C. Blaylock, nominated a central committee of woman's work. Those nominated and elected were Mrs. Lucretia Young, Miss Larcenia Buchanan, Mrs. J.R. Pritchard, Mrs. J.S. Poteet and Miss Lottie Ollis. After this second step forward, things began to move a little better as is indicated by two developments reported in the Association minutes for 1906. At this association meeting the women called a meeting of their own for 9:30 a.m., September 12, 1906. This was wholly new and no doubt disturbed some of the brethren, as such women's meetings had done earlier in the Southern Baptist Convention. For the first time in the history of the Mitchell County Baptist Association, or the earlier French Broad and Roan Mountain Associations for that matter, a woman, namely Mrs. Lucretia Young, Vice President of the Central Committee, was permitted to read the report on woman's work. Her's is definitely a woman's report and it

reflects some of the difficulties faced:

"We the Woman's Missionary Societies, beg to submit the following report:

We have ten organized societies, five of which are actively engaged in mission work. These societies have contributed \$2.30 for mission work. Many are struggling and making sacrifices for this work, that God alone can know. They are struggling not only against adverse circumstances in the community but against an anti-mission spirit in some of the churches and an occasional anti-mission sermon. But through all, God is upholding His cause, and we sincerely beg the churches, and especially the pastors, to stand by this work, which means so much to the life of every church and the progress of God's cause."

Mrs. Lucretia Young, Vice President

In 1907 we find the brethren passing another resolution urging the pastors to see that Woman's Missionary societies were organized in their churches. At this meeting D.W. Greene and C.G. Bryant said in a report: "The contributions during the past year through these societies have been very gratifying". In 1908 W.A. Robinson and J.C. Thomas reported three societies with about \$75.00 and \$50.00 paid for Home and Foreign missions.

In the 1911 minutes we encounter this disturbing information: "In this association we find only one mission society. Let us this year organize a society in every church. To this end we recommend that a special committee be appointed to look after this work." Read and spoken to by Lucretia Young and G.E. Lineberry, Educational secretary of Home Mission Board. The following committee was appointed: Mrs. J.S. Black, Mrs. Lucretia Young, L.A. Berry, David Cook, J.Z. Singleton, David Dellinger and E.H. Farthing. NOTE: This appears to be the first instance in the history of the Association that men and women were appointed to the same committee.

In 1913 a report read by R.T. Teague states in part: "there is in the bounds of the association a great lack of organized work." We note in the minutes that pastors were urged to take up and attend to the much-needed work. Three years later in the 1916 association meeting, two men gave a short report on woman's work and stated there are no societies in this association and asking "Why is this true?" and "Who is at fault?" Again they urge the pastors to encourage the women of their respective churches.

In the Association minutes of 1925, we quote from the Report on Woman's Missionary work:

"This association reports only three societies in its 28 churches. One at Grassy Creek, which was organized in the early spring; one at Spruce Pine, which was re-organized also in the spring, and one at Bakersville, which has been in

existence for several years. These societies are doing a good work, but this committee deplores the fact that only three churches in the county have missionary societies, and we do earnestly ask the pastors of all the churches to urge their women members to organize in this great work for the promotion of the Master's kingdom." Respectfully submitted, Mrs. D.A. Greene, Mrs. J.E. English, Mrs. Laura Reid, Committee.

In 1926, Mrs. S.J. Black, Chairman, made this plea: "We deplore the fact that more women in this Association are not interested in such an important work and we urge every pastor and the leaders of our churches to urge upon their women members the importance of their enlisting in this work. We feel that women owe a great debt to their Master as it was through his shed blood that we have come out of bondage and enjoy the freedom that the Christian religion gives to us which is denied to our sisters in heathen lands. Again, we beg for the sympathy and cooperation of our pastors in this."

In the Association's 1929 Report on Woman's Work, Mrs. D.A. Greene states:

"It is a sad fact that this Association has had so small a part in the great Missionary work of the women of our great state. This committee feels sad that the women in our churches do not seem to care for a share in this work for the Master who long ago lifted woman from a despised lot. We wonder if it is because they do not understand what the work is. We of your committee, hope and pray that the women of this Association awake to the opportunity awaiting them in having Missionary Societies in every church. It is not an opportunity only, but a pressing duty that the women should not shirk. Women, we beg you to organize a Missionary Society in your church before this body meets again. What a blessing it will prove to be to you and your church."

Under the leadership of Mrs. D.A. Greene, Chairman, progress is noted in 1932. There were five missionary societies in five of the churches. The societies were organized into an associational organization, Mrs. S.J. Black, Superintendent. In her 1932 report on Woman's Work, Mrs Black states;

"Our W.M.U. work has been growing slowly, but we have made decided gains. There is increased interest and greater efficiency among our women. In June we organized an Annual Association W.M.U. This is now a permanent organization and we hope through it to reach a greater number of women and enlist them in the Master's work."

At the end of his chapter on Woman's Work, author Oliver Young, a native of Mitchell County, who served in the capacity of Mitchell County Association Missionary and later as pastor of Bakersville Baptist Church, observes: "... even down to the present day (1967), pastors are being urged

to encourage the women. While there are no anti-mission sermons now and no longer do the men give the reports and do women's work, occasionally a deacon and sometimes a minister will get up and leave when a woman starts to report."

Although this report has indicated that the churches of the Mitchell County Baptist Association allowed a great number of years to pass before they began to register positive support of the W.M.U., the Southern Baptist Convention was also somewhat reluctant to support this organization. We will cite some passages from a publication entitled "Woman's Missionary Union" by Alma Hunt, published under the auspices of the W.M.U. Auxiliary to Southern Baptist Convention, Birmingham, Alabama, in 1964. The author states:

"Woman's Missionary Union did not come into being without opposition. The status of women in the Southern Baptist Convention had been evidenced by the Convention's reaction to Arkansas' sending two women as duly accredited messengers to the Convention in 1885 and by its action in amending the constitution in striking out the word 'members' and substituting the word 'brethren'. This reaction of Southern Baptist men was typical of the attitude of men in that day toward the emergence of women in almost every area of life."

Alma Hunt continues: "During the same years when Southern Baptist women were looking toward organization the Methodist women also were working. Their organization was achieved earlier than that of Southern Baptists and in 1887 they instituted a week of prayer. Not only were Southern Baptist women conscious of the Methodist women's courageous and effective accomplishments but a missionary was thinking too. Miss LOTTIE MOON was thinking not only of China but with true foresight she saw the need for organization in order to meet needs on all foreign mission fields and home fields as well."

Compelled by her conviction, Miss Moon wrote an article which was published in the Foreign Mission Journal in December 1887 in which she said:

"Some years ago the Southern Methodist Mission in China had run down to the lowest water-mark; the rising of the tide seems to have begun with the enlisting of the women of the church in the cause of missions. The previously unexampled increase in missionary zeal and activity in the Northern Presbyterian Church is attributed to the same reason -- the thorough awakening of the women of the church upon the subject of missions. In like manner, until the women of our Southern Baptist churches are thoroughly aroused, we shall continue to go on in our present 'hand to mouth' system. We shall continue to see mission stations so poorly manned that missionaries break down from overwork, loneliness, and isolation; we shall continue to see promising fields unentered and old stations languishing; and we shall continue to see other denominations no richer and no better than ours, outstripping us in the race."

Miss Moon pointed out the purposes and plans of the Methodist women, and concluded:

"I am convinced that one of the chief reasons our Southern Baptist women do so little is the lack of organization. Why should we not learn from these noble Methodist women, and instead of the paltry offering we make, do something that will prove we are really in earnest in claiming to be the followers of him who 'though he was rich, for our sake became poor'?"

Within only a few months after the publication of Lottie Moon's article in the Foreign Mission Journal, some women leaders within the Southern Baptist Convention decided to take more vigorous action to encourage Baptist women to be more aggressive in implementing plans for supporting missions, both foreign and domestic. Author Alma Hunt describes the organizing session of the W.M.U., which was held Friday to Monday May 11-14, 1888 in the Broad Street Methodist Church of Richmond, Virginia:

"The thirty-two delegates from twelve states were favorable to action though some, because of opposition in their states and some because of instructions of their state boards or conventions, did not vote to organize. Though the meeting was held in Virginia, the Virginia delegates could not vote because of opposition expressed by the Baptist General Association of Virginia. Miss Fannie E.S. Heck of North Carolina, destined to serve three different times as president of Woman's Missionary Union, was in attendance but could not vote for organizing. Mississippi delegates remained uncertain and decided to wait. Alabama sent no delegates. However, the delegates from ten states voted for the formation of the Executive Committee of Woman's Mission Societies (auxiliary to the Southern Baptist Convention). These states were: Arkansas, Florida, Georgia, Kentucky, Louisiana, Maryland, Missouri, South Carolina, Tennessee, and Texas. Miss M.E. McIntosh of South Carolina was elected president; Miss ANNIE W. ARMSTRONG, Maryland, corresponding secretary; Mrs James Pollard, Maryland, recording secretary; Mrs John F. Pullen, Maryland, treasurer. Baltimore, Maryland, was named headquarters."

Miss Fannie Heck, author of 'In Royal Service', history of the first twenty-five years of Woman's Missionary Union, says:

"Never was an organization more fortunate in its leaders; Miss McIntosh, gentle, wise, prayerful, untiring, hopeful; Miss Armstrong, energetic, resourceful, persevering, trained in the management of large affairs, of masterly mind and a born leader. It is not idle flattery, but within the truth to say that it would have been impossible to find a more faithful officer than Miss Armstrong. For eighteen years she gave herself wholly to the Union -- time, thought, strength and influence. No task was too hard, no journey too long, so it advanced this cause. All this was done without salary,

the very suggestion of which she resented. To her more than to any one person, the Union owes its early growth. Under this leadership the Union gladly took up its task of stimulation."

Alma Hunt states:

"Though the union idea pervaded the discussions during the years of preparation leading to organization, still the idea was not incorporated into the name until 1890 when the suggestion of the Georgia delegates was accepted and the name became Woman's Missionary Union, Auxiliary to Southern Baptist Convention."

Chapter 7. OTHER HISTORICAL CHURCH INFORMATION

A concerted attempt has been made to secure information on the State of the Church at Grassy Creek for each year of its membership in an association. It appears that the number of delegates to associational meetings in the early years of the church was limited, probably due to the size of the meeting houses at the various churches. We have attempted to provide the name of the pastor and the total church membership for each year in the history of the church, when it can be found. We have also provided the names of the clerks, and delegates to the associational meetings well into the 1930's. All of this information is presented in the tables at the end of this report. The remainder of this chapter will be devoted to recording miscellaneous data about the churches of the Association, and particularly Grassy Creek Baptist Church.

The 1925 minutes of the Mitchell County Baptist Association reflect that all of the 25 church buildings within the association were of wood construction, all having one room except Bakersville Baptist Church, which had two rooms and which was built in 1908.

In 1926, Liberty Hill Baptist Church reported the completion of the first brick church in the association, having six rooms, E.M. Cox, pastor.

In the 1925 minutes, twenty three churches reported preaching services were held once per month, Bakersville Church met two times per month, and Spruce Pine No. 1 Church, E.M. Cox pastor, had meetings every week. Information of this nature was not always reported in associational minutes, however it is highly possible that Spruce Pine First Baptist Church was the first one in the association to inaugurate weekly services.

Grassy Creek Baptist Church held preaching services once per month through the year 1929. Two services per month were started in 1930, Charles G. Ellis, pastor. Weekly services commenced in 1937, J.A. Hudson, pastor, but they were only continued for about one year. Starting in 1938, twice per month services were resumed, lasting completely through the war years and beyond, for a ten-year period through 1947. Weekly services became the standard in 1948, Carl McKinney, Pastor.

Grassy Creek Baptist Church reported 60 baptisms in 1954, Joe Pittman, pastor. This number may have represented all new members received by baptism in 1954, because the column headings in the baptism category changed from year to year. At any rate, whether we refer to the number 60 baptisms, as actual baptisms or received by baptism, this is the largest number ever reported in one year by any church in the

Mitchell County Baptist Association, or in any other association in which Grassy Creek Baptist Church has been a member.

Grassy Creek Baptist Church was not alone in setting a baptismal record in 1954. There were 324 baptisms reported within the Mitchell County Baptist Association in 1954, which also may be a record number for that Association.

The State of the Churches, as listed in Table 1 hereto, lists many individuals from Grassy Creek Baptist Church who served in the capacity of pastor or clerk or delegate over extended periods of time. There is one name, however, which occurs most frequently in the various association minutes over a period of forty years, and that person is Isaac Washburn. His name first appears as a delegate to the French Broad Association in 1841. He was one of the two delegates from Grassy Creek Church who attended the organizing meeting of the Roan Mountain Association in 1849. (The other delegate was Jacob Hollifield). The name I. Washburn or Isaac Washburn appears at least 27 times as a delegate to the association meetings during the period 1841-1880. In 1862 he is listed for the first time as a licensed minister or licentiate, an office he was vested with through the year 1880, at least.

Isaac Washburn (b 1805; d 1881) was a son of Moses Washburn who was a signatory to the 1822 letter from Grassy Creek Church, requesting independence from Cany River Church. Moses Washburn (b Aug 14, 1763 in Culpeper County, VA; d Mar 27, 1841 in present Mitchell County, NC), served one year as a soldier during the Revolutionary War. His pension file contains an application which he submitted to the United States War Department on 29 April 1834, requesting that he be awarded a pension for Revolutionary War service. In a supporting deposition to the application, he is referred to as "the Rev. Moses Washburn" by four reputable people living in the "same neighborhood and county", and "well acquainted with the applicant", namely: Wm Dickson, a justice of the peace for Yancey County; Alexander Vance, a clergyman residing in Yancey County; John Blalock, an attorney and a former Revolutionary War soldier; and Adam Hoppes, a veteran of the War of 1812. Moses Washburn and his wife Agatha (Agga) Etherton (b about 1773; d Sep 11, 1857) are both buried in marked graves in Grassy Creek cemetery. Their stone markers are readily recognizable, since their top surfaces are sculptured. Also, Isaac Washburn's wife Susanah Hoppes (dau of the aforementioned Adam Hoppes) is buried in a marked grave very near to the markers for Moses and Agga Washburn, in Grassy Creek cemetery.

Moses Washburn was undoubtedly a member of Grassy Creek Church in 1822, very possibly in the capacity of licensed minister. His signature on the 1822 letter petitioning for independent status for Grassy Creek Church, is the first of two male signatures on the petition. (see chapter 2, page 7).

Hence, Moses Washburn (or Washborn) was most probably the leader and the spokesman, who was designated by the members of Grassy Creek Church to represent their interests in the year 1822, when the church petitioned for and gained its independence from the mother church at Cany River.

APPENDIX: STEPHEN M. GREENE'S PERSONAL HISTORY AND TESTIMONY

This testimonial has been carefully deciphered from the handwritten notes of Rev. S.M. Greene. These notes were of an autobiographical nature and were written on some of the remaining blank pages near the back of the old Roan Mountain Baptist Association minute book, which was in the possession of Rev. Greene at the time of his death in 1924. This particular minute book was discontinued in 1892, nine years after the Roan Mountain Baptist Association became the Mitchell County Baptist Association in 1883. Rev. Greene wrote the major portion of these notes in 1914 at the age of 76, while serving as pastor of four churches, including Grassy Creek Baptist Church.

The said minute book was transcribed, printed and bound at the old Wake Forest College Library in 1941. However, that portion of the bound volume that represents an interpretation of Rev. Greene's handwriting, presents a rather poor rendition of his autobiography. Oliver Young's book, "A Baptist Looks Back", contains an abbreviated and paraphrased version of Rev. Greene's remarks and testimony. Apparently, Oliver Young used the bound volume from Wake Forest Library as the basis for his paraphrased version, since the Library's bound copy was in the physical possession of Rev. Young at the time of his death in 1967. In the year 1993, the Wake Forest Library's bound and printed copy of the old Roan Mountain minute book is held by Oliver Young's sister Ethel Young of the Clarissa community, Bakersville, NC.

The contents of the original all-handwritten minute book, which also contains the Roan Mountain Baptist Association minutes for the entire period of the Association's existence from 1849 to 1883, and for the first nine years of the Mitchell County Baptist Association from 1884 to 1892, are preserved on microfilm in the Baptist Historical Collection of the Z. Smith Reynolds Library, Wake Forest University.

The following transcription, from the microfilm of the original handwritten copy of Rev. Greene's notes, was made in 1993 by Paul Swofford, a member of Grassy Creek Baptist Church. The deciphering is as accurate as we are able to present it. Since Rev. Greene placed very few punctuation symbols into his writing, we have inserted various additional commas, periods, paragraph indentations, etc., which should improve readability. This history and testimony, by one of the most pre-eminent of all Baptist preachers in the Roan Mountain and Mitchell County Baptist Associations, is an extreme rarity. For one thing, we rarely encounter autobiographical notes by preachers from that period in church history; but to have access to the work in the actual handwriting of a preacher who has been such an integral part of Grassy Creek Baptist Church history, should serve to make this "exact" transcription doubly rewarding for our members.

Stephen M. Greene was born on the 22nd day of March in the year 1838, was married the first time to Susie Sparks, daughter of (Wilson and Pollie Sparks), who was born on the 9th day of April A.D. 1846, and departed this life on March the 26th, 1883. There were born unto us eight children, three boys and five girls, one boy died at about six weeks old, another boy died at 18 months old after his mother died. My second oldest daughter died after she was grown and married, five children still liveing and married.

My wife at her death was thirty six years eleven months and 18 days old. My oldest daughter was married, I was left with six small children except my eldest daughter about grown, but in something like six months she married and left me. I was mighty poor in regard to this world's goods, though I preached regular every Saturday and Sunday, but my churches did not pay me enough to keep pete from my door. They did not know a thing about paying preachers for their labor then; they know little enough now, but they do consideably better.

Finnally, through the solicitation of some of my best friends, they thought I had better mary again. Now that was a great big thing for a widower with five small children and he about forty five years old, and a preacher to boot to study about. But however I began to put on my studying cap, as the saying is, and to spruce up a little. And occasionally along the way, I would pray over the matter. I became very well satisfied if there was any way to interduce the subject, I had about settled my mind on a certain widow woman, who was Betty Ann (nee Pitman), daughter of Aaron and Franky Pitman, who had been married twice. Her first husband was Phillip Duncan who was killed in time of the war. She bore him one daughter. Just at the close of the war I, a justice of the peace, married her to David M. Buchanan, who was the first person that professed religion under my labors after I commenced preaching. There was three children born unto them. So her husband died, and she remained a widow about 5 years.

Now my courtship. I had a special friend who became very much concerned about me and her becoming one. I agreed for him to be the news carrier. At the start the news sounded a little unfavorably, and no wonder, me as poor as Job's turkey with five little children, and her with three. But she had very good houses, and a home sted with about thirty odd acres of land. But however we got together and talked matters all over, and we agreed to get married at once. It happened that my old uncle Stephen M. Collis was near at hand. So I got on a hustle at once and went for him. So he came and soon joined us together as man and wife. That was on the 19th day of March 1884. We lived together for nearly 30 years, but for the last three or four years her health commenced failing her. So on January the 31st day 1913, she passed away and left me all alone at the age of seventy five. She was a

little over 69 years old when she died.

Well now I will note mainly from memory a history of my ministerial life, though first I will notice something prior to my entering the ministry. I was born and reared upon a farm by, I believe, as good honest parents as anyone, both members of old Roan Mountain Baptist Church, the oldest Baptist Church in the county. Their names was Joseph and Pollie Greene. There were born unto them 12 children, 7 boys and 5 girls, all dead but three of us still liveing, my youngest brother and sister. I was very sickly in my boyhood days and was petted a little more than any of the ballance.

My oldest brother James got to be debty Sheriff, and by some means got to taking a Baptist newspaper published at Hendersonville, N.C. He would sit of a night by fire light and read to the family; I got to enjoying splendid. I was old enough to begin to go to school. There were three months schools taught then in little old round log houses, with saplings split open and auger holes bored in them for legs. We would sit there from morning untill night poreing over the old blue back spelling book.

It seemed that the committee would try to select the ugliest old man they could get for a teacher, who would sit with a big ugglely frown on his face and a hickory by his side from four to six feet long, and occasionally would fetchet a slam on the floor and call out at the top of his voice saying, Spell out, Spell out; we would all begin. Again he would slam the floor with his big hickory storming out, Spell out, Spell out, you hant half a larning. From that if ever you heard a stem engine or threshing machine, it was there. I have often at the top of my voice cried out, you, you, you, not noticing a letter. Well, he would say, thats the way to git your lessons. Occasionally he would look crossed eyed around, and something he didnt like, pitch work would come that big switch. He would call out Jim, Joe or wherever their names, "bring me that switch". One would take it by one end and the other by the other end and cary it to him. Now if ever you heard rails malled and seen dust fly, it was there. Now he would go and sit down: "git your lesson; I'll larn you how to whisper in school". I learned so I could spell and began to read an write a little.

Against I got 15 or 16 years old, my brother Jimmy would execute his papers and lay them aside. I would get him to set me copies on his old warrants. Then I would stand up by the burow and try to learn to write my very best. So I undertook Fowlers Arithmetic. I got to enjoying it fine. Finnally I concluded school teaching would be a nice thing for me to do. So I soon made me up a School, and taught 2 or 3 months; made a pretty good record. But at the wind-up of the school, I promised my pupils as they had been so good that I would treat them on the last day. So, srivel-mouth I

sent a short distance and procured a jug of real good apple brandy. So I gave all of them freely all they would drink, and dont forget I did not neglect myself. Now you may guess that we had a funney good old time.

So I had made a very good reputation for teaching school. The news went out all around over the country, what a great school I had taught in the McKinney Cove. So the solicitations become almost burdensome for me to come into different settlements to teach school. I taught a good many, dont remember how many. I would go to school in the fall and teach in the winter. I am satisfied that I studed a great deal harder than either one of my students while I was teaching. I have carried me in a many a load of brush, to make me a light to study by. The last school I taught previous to the war was a free school. I had got a second grade certificate, but the war come up and ruined me about getting and education, such as I had such strong aspirations for.

Now about the year 1856 my old spiritual father S.M. Collis and (uncle), (and I was named after him), commenced a meeting at old Sister Eliza McKinneys on Mine Creek on Christmas day. I was teaching school at that time in the settlement in which he lived (Bear Creek). The news came that he was haveing the greatest meeting that ever seen or heard of anywhere in all of the country. The meeting lasted a week. There were numbers baptized at the close of the meeting. I never had heard of a meeting lasting over three days before. I did not go to the meeting. I had had a dream some five or so months before, that had been giveing me considerable deal of trouble. Hearing of that meeting it seamed like I would brake down! Then it would come to me, I need not bother about the meeting for there was no chance for me to be Saved no how. Then I would strive to wear off the impressions. But the more I would strive the heaverer they would get.

After about three weeks my old uncle commenced a meeting at Bear Creek. So I attended it, made a profession of religion, joined the church, but failed to be baptised. I felt impressions to preach, but thought that I only felt like every other young convert.

So in about three years my old uncle started up another great revival at Roan Mt. Church. I had concluded that the trouble with me was because I had failed to be baptised. So joined again in that meeting and was baptised by my old uncle in the waters of Cane Creek. But instead of getting shut of the impressions, they became heaverer. So sometimes I would think I would tell some friend about my feelings, then I would think that would never do, to offer to do such a thing as that.

I had a tremendous temper to contend against. Just at the

commencement of the war, me and a big man clerk in a store got into trouble. He was to blame, picked up a couple of waits in each hand, ordered me with an oath to get out of that store. Instead of going out, I slipped my hand in my pocket, drew out a little knife, opened it, went for him with a Vim, across the counter. There was no blood shed but it wasn't my fault. But his vest was split open. My brother Joe and another man laid hold of me and drug me out of the house. The fellow slammed the door too, and locked it.

I went home that night, went to bed. Such a night, never slept scarcely a wink. That imaginary man's Ghost; and my call to preach. Old Satan would point his finger at me, snigger and grin, and hant you a pretty thing to think the Lord would call such a low down hypocrite as you to preach the gospel. He would shame me for ever haveing such thoughts. He then proceeded to instruct me and I readily consented to obey him, to come out of the church at once. The good brethren done all they could reasonably do to keep me in, but to no avail. So I was excluded. I went into the wiles, but you may guess I learned what the chasening rod was made for.

The war over, on the 10th day of December 1865, I married. Settled down to work but occasionally the impressions would come that I must preach. For that day, I had what was then called a very good education. Could read, write, cipher, &c above the average. Could of held office, had a chance and could of been sheriff or representation either if I would of accepted, but I refused.

My good old uncle S.M. Collis started up another great meeting at Roan Mt. Church. I was liveing on Bear Creek. I took my wife and baby and went to the meeting. Little did I think of coming back to the church, but I did; felt awful good after joining. Thought now I would make as good a church member as I could. But very soon them same impressions were back again, heaverer than ever what to do. I didnt. I took debty Sheriff place a while, but that didnt satisfy me, so I gave that up.

Finnally one night sitting by the fire reading my testament, I read a verse and asked my wife if she knew what it meant. She answered, no. Then I commenced explaining as I understood it. Well, said she, I guess you will make a preacher yet. I remarked, how do you know but what I may. She replied laughingly, why I know you wont. From that I become serious and commenced unfolding to her my troubles during the last 11 or 12 years. She would cry and I would cry. We sit up nearly all night. Oh how relieved I felt. When we did go to bed, I felt so relieved I would not of cared if the world of known it.

But next morning I went out stiring about. Dont you think

Satan, that old scamp, met up with me and began bemeaning and shameing me for telling my wife about my troubles. Said to me, you know you are the biggest hipocrite that ever walked the earth, and every body knows it. What confidence would people have in you. Wouldent you look nice stuck up in the pulpit. I cannot remember all he did say. I believed all he said, and promised him I would go and have my wife to promise never to hint such a thing to a liveing soul. So I did. But she wouldent promise me as firmly as I liked. So she sliped it out to her mother, her mother to her father, her father to old Brother Stephen Buchanan, and he to Uncle Stephen Collis. From that the fat was in the fire. It was soon in every bodies mouth all around the Steve Greene was going to make a preacher. Well, it sounded awfull to me to hear such things said. When I would hear of such things being said, I would think it would be a poor makeshift of a preacher.

I was soon liberated to preach at Bear Creek Church. My first effort was on Cane Creek on Saturday evening before the 2nd Sunday in April 1868. My text was, This do and thou shalt live. There was a good congregation. My old uncle Stephen Collis, Jno. Buchanan and Stephen Buchanan was present. Now you may guess there was a scared fellow! I expected to see the young folks snigering, laughing, looking at each other; I immagining they would be thinking, hant he a pretty looking fellow up there. But instead every body seamed serious. Tears ran down the face of some of the older ones. Guess I talked about ten minutes. From that it was a call here and a call there. I often thought that I would fill the next appointment, then I would quit. The great burden upon my heart was the Salvation of Sinners. I would often think, if I could only witness one soul saved under my feble effert trying to preach, that would sattisfy me that God in his great mercy had called me to preach; I would have some wonderfull refreshing seasons among Christians. But that did not sattisfy me.

I went to the Association at Jacks Creek in Yancy County, and there to my great suprise and hummiation they elected me a missionary, and also Bro. William Robertson, a young gift. That gave me a great deal of trouble. I had been trying to preach about 8 months and not a convert as I knew of. But in my report next year I reported 69 that I had baptised.

The first meeting that I held was in a school house at the head of Cane Creek. The first penitent was my old chum David Buchanan whom I had married to Bettyann, who afterward became my second wife. I felt confident that he was in earnest. I searched and prayed for him wonderfull close. So one night him and his sister Bettie both professed! It seamed to me like if ever a person got new religion, surely it was me. It seamed that heaven had come down, my soul to quiet, and mercy crowned the mercy Seat. The great thought was, is it so, that God in his infinite goodness and mercy had called such a

poor ignorant rech as I had been, to preach and be instrumental in saveing a soul or souls. Could not think that he could posably condesend to do such a thing. Surely I got into an heavenly chariot that night. The great thought was, Jesus has saved my soul, and has used me in saveing my old chum; that I and him had took so many bad sprees together, drinking, rollicking, &c; uncomprehensible mistery to me, could do nothing but thank, praise and wonder.

The meeting went on 13 days. My uncle S.M. Collis came to me the 2nd week, and what a meeting it was. Old Sin hardened gray head cases bowed, plead for mercy, professed religion. There were sixty two additions, fifty five by experance. I and my old uncle baptized 25 apiece at the wind up. Well it was almost in every bodies mouth that I was the comeing preacher, that Sinners could not stand before me.

Satan would occasionally step up and say, you are a powerfull preacher, you can beet any of the old preachers now. Well really I began to think so myself. They had elected me at Little Rock Creek Church, the first church I was elected to supply. I went over there to hold a meeting, preached Saturday, had appointment at night. Now, I thought, I will slay the sinners to night. So I arose, I recon, as full of self conceit as ever any man felt. So I commenced talking as sympathetic as I could, but it didnt seem to have the disired effect. So I put on more steam. So I raved and serged corrupted, untill the steam gave out, and me too! Sinners just looked and stared at me as I was as flint rocks. Called for penitents. One that had been a penitent at Cane Creek came. I dismissed just as soon as I could. Never wanted to get away from a place as bad in my life.

I recon I prayed as earnest as any could, for the Lord to forgive me for ever attempting to try to preach. Oh how I did wish I was at home. I didn't sleep scarcely a wink that night. I was up before day and took to the woods. I thought, how could I ever get up to attempt to try to preach that day (Sunday). Lots of people gesturing, everything looked to me like it was clad in the habiliments of mourning. When I arose my text was, He that despised Moses law died without mercy. In my closeing remarks calling for penitents, men and women dropt off their seats on their knees crying for mercy. There were between 40 and 50 professions in 7 days and nights. 47 added to the church.

I never thought of them takeing a collection for me, nor did they. But one good brother did slip 50 cts in my hand and it in silver too. How glad and thankfull I did feel, for I knew my wife and two kids had about consumed what meat they had, and I had made a special promise to go to the uper end of the county to hold a meeting up there, and now I could buy them meat enough to do them untill I came back. So I went my trip up there. Had a great meeting, from 45 to 50

professions. At the wind up of the meeting an old brother deacon came to me with an old coffee sack with about 40 or 50 lbs of big thick fat bacon. Well, how rich I felt! Good meeting and bacon plenty. But corn got scarce and high. I actually cut rye on a steep rough hill with a sythe and cradle all day long for one half bushell of corn, glad to get it at that. Would take volumes to tell all that I underwent.

In my young ministeral days, I paster not less than four churches. Farm some, would hire to work on the farm, some work in the mines. During the winter, in revival meetings day and night, raising a family, haveing a great deal of company, be in debt, couldnt sleep good on accout of it. Knowing if a minister got the name of not paying his just debts, that he was ruined. Sometimes my creditors would get sorry for me and give me the debt.

I remember I had taken over in Yancy county, had a great meeting over there. About the close of the meeting, a brothers two sons professed; he had me go home with him that night. Next morning he came to me, said your coat is split on your shoulder blade. I didnt know it. His wife was an old fasion weaver, had wove and made him a nice blue jeans coat; told me to try it on; did so; a fit to a tee. Said he would make a preasant of it to me if I would accept. Well you know what I done. Well you may guess how I felt. I dont think I was ever a very proud man, but I do confess I felt considerably proud that time, of my beautifull blue mixed jeans coat.

I was then liveing at Bear Creek. I returned home, but next morning two men rode up with a letter from Bakersville, from my uncle Stephen Collis, to come at once to Bakersville, that there was a prospect of a great meeting there. I rindred the best excuse I could to keep from going, but nothing would do but I must go. I thought of my new coat and that encouraged me to go considerable, an then I thought of a merchant over there that I owed a debt of fourteen dollars, and it a pass due. Oh how that did bother me. He was a wicked kind of insulting man, that was awfull in my way. But however I went. So that night I had to occupy the pulpit. I didnt think that that sinner merchant would be there that night. So I with my blue jeans coat sat up in the pulpit pretty dignified that night. The people kept coming in, lots of them. All at once, in came that merchant, walked down the ile, took a seat facing me. I shall not attempt to try to write down my thoughts and feelings. But if ever I prayed for help, it was then. Next morning my nephew brout my account from him stating the debt was canceled. I thought at first it was a bluff, and I was going over to see him about it. But my nephew explained that he said he never felt as sorry for a man in his life, as he felt for me while I was preaching. Said he thought of the debt I owed him, said he felt like he was bound to give me the debt. Dont you think

the Lord had something to do in that; I do.

Now a little more about the blue coat. Some of the old bretheren and sisters braged considerably on it, which pleased me very much. But some of the yonger didnt brag so much. Said it looked rather odd, as such coats had gone out of fashion, and then besides this meeting is not like meeting out in the country, this is in the big city of Bakersville that numbers about two hundred inhabitants. Well, one good sister said to her son, a young man, bring your coat and let Bro. Greene try it on. He did so. She spoke out saying, thats a fit, thats the coat for him that makes him look like a preacher. I will not be ashamed of him now before them Methodist. You can buy you another coat. So Uncle Steve, do you just keep it on, its yours. So I did. So we had a great meeting. It was said that there was a hunderd an 25 professions. They paid me pretty liberal at that meeting. The next year they elected me for their pastor; I mooved there.

In the spring following, my wife taken chest dropsy. Called her one morning, but she was dead. I was left with six children. My oldest was a daughter left with me, nearly grown, the rest small. That was the 26th of March 1883. I remained a widower untill the March following, the 19th day 1884. Then me and Bettyann was married.

In the last forty five years, I have no idea of the sermons I have preached, the no. I have baptized, nor the professions I have witnessed. I have held, and assisted in holding, more or less protracted meetings every year since I commenced preaching. I have been pastor of from 4 to 5 and have had as many as 7 churches in one year. I Had Cane Creek church constituted in the year 1869, have been dureing that time, 37 years, been pastor of Roan Mtn. some where about the same number of years; Bear Creek near the same; and other churches to numerous to mention. My churches of resent years has paid me enough to support me very well. I havent had to go in debt any for several years, and thats a great thing for a preacher to keep out of debt if its posable. In looking back over my passed life, I cannot understand how the Blessed Good Lord could use a poor unworthy sinful feble creature as I have been, to accomplish the good I trust that I have been the instrument in doing. I know that I have put my entire dependence in the Lord in my ministeral work. I know that I have been upheld by my brethren, I feel to say, a great deal higher than I deserved. I have been and is now Moderator of the Association 19 sessions.

My last wife got in a bad state of health for some years, and on January the 31st 1913 she died, and left me alone. As far as haveing any family of my own, me and my last wife lived together between 29 and 30 years. I am still liveing at the old place, with my step daughter who married Ed

Stamey. As far as I know, expect to make it my home as long as I live. I am now in my 76 year. I am pastor of four churches, Roan Mt, Bear Creek, Grassy Creek, and Cane Creek. I am now feeling the effect of old age considerably. I am expecting the Summons at any time. But I think and believe I have a home in the better land, where so many of my connection and friends have gone too. My chief concern is to try to do all the good I can in the cause of my Master, the remainder of the time that he may give me in this world.

Since writing the history above, I move from Cane Creek to Spruce Pine four years ago, making my home with my son in law W.C. Greene, who married my daughter (Anner). I am now in my 86 year and very stout of my age. I am pastor of Roan Mtn and Grassy Creek churches. Been pastor of Roan Mt Church over 40 years. Been pastor of Grassy Creek Ch - dont know how many years, but I know I have been pastor 16 years without a change. Both churches have elected me indefinitely. I have been Moderator of the Association 25 sessions. Would of kept me longer but I wouldnt accept.

(NOTE: The copy of the bound and printed version of Rev. Greene's notes, made by Wake Forest College Library in 1941, contains the following additional remarks, attributable to Rev. Greene: "As this book perhaps will be no benefit to the Association, I request after my death if Elbert Greene is liveing that he take possession of it and if the Association was to call for it that be given over. This Aug. 17th 1915. S.M. Greene").

(Additional note: The original Roan Mountain Association minute book, referred to by S.M. Greene above, certainly was available to be interpreted and transcribed by the old Wake Forest College Library in 1941. Most likely, the microfilm of the contents of the original minute book was made at a date later than 1941. Whether the original minute book still exists, and under what circumstances, is not known at this time -1993.)

TABLE 1. ANNUAL STATE OF THE GRASSY CREEK BAPTIST CHURCH
(As a member of the French Broad Baptist Association)

Year	Delegates or PASTOR	Members
1822	(No minutes available).	
1823	Robert Burchfield, Franklin Humphrey Posey, Joseph Welch, James Poteet. -----	34
1824	(No minutes available).	
1825	(No minutes available).	
1826	(No minutes available).	
1827	Henry C. Anderson. -----	46
1828	William Blalock, John Edwards. -----	41
1829	Jacob Honeycut, Robert Burchfield. -----	45
1830	Robert Burchfield, William Blaylock. -----	28
1831	William Blaylock. -----	31
1832	(No minutes available).	
1833	William Blaylock. -----	27
1834	(No minutes available).	
1835	(No minutes available).	
1836	(No minutes available).	
1837	(No minutes available).	
1838	(No minutes available).	
1839	(No minutes available).	
1840	(No minutes available).	
1841	Jacob Holifield, James Washburn, Isaac Washburn, Stephen M. Collis. -----	43
1842	Jacob Holifield, James Washburn, Stephen Collis, Isaac Washburn. -----	38

TABLE 1. ANNUAL STATE OF THE GRASSY CREEK BAPTIST CHURCH
(As a member of the French Broad Baptist Association)

Year	Delegates or PASTOR	Members
1843	Jacob Holifield, Isaac Washburn, James Washburn, James Collis. -----	40
1844	Jacob Holifield, David Byrd, Jesse Dickson, Frederick Hoppes. -----	53
1845	Jacob Holifield, Isaac Washburn, Abram McFalls, James J. Dixon. -----	50
1846	Jacob Holifield, Isaac Washburn, James J. Dixon, David Byrd. (Pastor Stephen Morgan). -----	53
1847	Jacob Holifield, Isaac Washburn, Jesse Dixon, Isaac Carter. (Pastor Stephen Morgan). -----	50
1848	(No minutes available).	
1849	Jacob Holifield, James Washburn, Jesse J. Dixon, David Byrd. -----	44

TABLE 1. ANNUAL STATE OF THE GRASSY CREEK BAPTIST CHURCH
(As a member of the Roan Mountain Baptist Association)

Year	Delegates or PASTOR	Members
1849	Jacob Hollifield, Isaac Washburn, James Washburn, David Byrd. -----	44
1850	Isaac Washburn, Joseph Buchanan, J.W. Dickson, R.P. Hollifield. -----	42
1851	James Washburn, Isaac Washburn, J. Hollifield, C. McKinney. -----	40
1852	Jacob Hollifield, Isaac Washburn, Joseph Buchanan, John Hollifield. -----	44
1853	Isaac Washburn, Joseph Buchanan, Jacob Hollifield.	40
1854	Isaac Washburn, Jacob Hollifield, David Byrd, R.P. Hollifield. -----	40
1855	Isaac Washburn, Joseph Buchanan. Jacob Hollifield, R.P. Hollifield. -----	41
1856	Isaac Washburn, Joseph Buchanan, Jeremiah Sparks.	50
1857	J.J. Dickson, J.P. Dickson, J. Sparks, W.M. Byrd.	96
1858	Jacob Hollifield, Isaac Washburn, J. Buchanan, J.P. Dickson. -----	92
1859	Isaac Washburn, G.R. Dale, Joseph Quinn, J.P. Dickson. (Pastor supply: S.M. Collis) -----	108
1860	J. Hollifield, W.M. Byrd, J.J. Dickson, W. Quinn, J.W. Dickson, J.L. Dickson. (Supply: S.M. Collis)	94
1861	E.K. Blanton, J.P. Dickson, I. Washburn, J. Washburn, N. Mace. (J.P. Dickson licentiate).	81
1862	J. Dickson, J. Hollifield, J. Washburn, G. Biddix. (J.P. Dickson and Isaac Washburn licentiates). ---	83
1863	J.P. Dickson, Isaac Washburn, Daniel Hollifield. (Isaac Washburn, J.P. Dickson licensed ministers).	75
1864	I. Washburn, J.P. Dickson, D. Hollifield. (Isaac Washburn, J.P. Dickson licensed ministers).	82

TABLE 1. ANNUAL STATE OF THE GRASSY CREEK BAPTIST CHURCH

(As a member of the Roan Mountain Baptist Association)

Year	Delegates or PASTOR	Members
1865	J.P. Dickson, I. Washburn, J.J. Dickson. (J.P. Dickson ordained minister, Isaac Washburn licentiate). -----	121
1866	J.P. Washburn, D.M. Washburn, J.H. Washburn, T. Rees, J.H. Washburn. -----	108
1867	J.P. Dickson, I. Washburn, J.H. Washburn Jr, D.M. Washburn, R. McKinney, Thomas Rees. (J.P. Dickson, T. Rees ordained ministers. Isaac Washburn licentiate). -----	105
1868	J.P. Dickson, I, Washburn, W.A. Buchanan, J.H. Washburn, D.M. Washburn. (J.P. Dickson ordained minister, Isaac Washburn licentiate). ---	115
1869	J.P. Dickson, T. Rees, I. Washburn, M. Padggett, Wm A. Hollifield, J.J. Dickson. (J.P. Dickson ordained minister, Isaac Washburn licentiate). ---	132
1870	J.P. Dickson, T. Rees, H.F. Brinkley, I. Washburn, J.H. Hollifield. -----	129
1871	(No Minutes available).	
1872	J.P. Dickson, T. Rees, I. Washburn, A. Brinkley, Jos. Washburn, D. Hollifield, Wm. A. Buchanan. (Thomas Rees and J.P. Dickson ordained ministers, Isaac Washburn licentiate). -----	131
1873	T. Rees, A. Brinkley, David Hollifield, D.M. Washburn, J.H. Washburn. (T. Rees and A.Brinkley ordained ministers). -----	229
1874	J.P. Dickson, A. Brinkley, Isaac Washburn, W. Buchanan, J.J. Dickson, Wm. Blaylock. (A. Brinkley and J.P. Dickson ordained ministers, Isaac Washburn licentiate). -----	150
1875	D. Hollifield, D.M. Washburn, W. Woody, H.S. Brinkley. -----	128
1876	I. Washburn, J.J. Dickson, H.F. Brinkley, W. Woody, A. Woody, C.J. Lowery. (Isaac Washburn licentiate). -----	66

TABLE 1. ANNUAL STATE OF THE GRASSY CREEK BAPTIST CHURCH
(As a member of the Roan Mountain Baptist Association)

Year	Delegates or PASTOR	Members
1877	J.J. Dickson, W. Woody, William Blaylock.	----- 154
1878	I. Washburn, N.H. Allison, H.C. Brinkley, W. Woody. (I. Washburn licentiate).	----- 154
1879	I. Washburn, N.H. Allison. (I. Washburn licentiate).	----- 109
1880	J.C. Blaylock, D.M. Washburn. NOTE: Isaac Washburn was listed as a licentiate in the 1880 minutes, the final time that his name appeared in the Association minutes. His first recorded affiliation with Grassy Creek Baptist Church was in 1841, as a delegate to the French Broad Association.	----- 162
1881	N.H. Allison, C.J. Lowry.	----- 144
1882	J.C. Blaylock, N.H. Allison, H.L. Brinkley, D.M. Washburn. (State of Churches not listed).	
1883	J.C. Blaylock, D.M. Washburn Jr, C.J. Lowry. (State of Churches not listed).	

TABLE 1. ANNUAL STATE OF THE GRASSY CREEK BAPTIST CHURCH

(As a member of the Mitchell County Baptist Association)

Year	Delegates or PASTOR	Members
1884	A. Brinkley, J.C. Blalock, D.M. Washburn, C.J. Lowery, J. Freeman. -----	102
1885	D.C. Brinkley. -----	75
1886	Pastor S.M. Collis. No delegates. -----	80
1887	J.C. Blalock, D.M. Washburn, R.Y. Blalock. -----	72
1888	Pastor Stephen M. Collis. Delegates: J.C. Blalock, C.M. Washburn, J.W. Carver, W.A. Hollifield. -----	76
1889	Pastor E. Buchanan. Delegates J.C. Blalock, D.M. Washburn Sr., D.M. Washburn Jr., W. Woody, R.Y. Blalock, E.J. Lowery. -----	98
1890	Pastor E. Buchanan. Delegates J.C. Blalock, H.W. McKinney, D.M. Washburn Sr. -----	96
1891	Pastor E. Buchanan. Delegates J.C. Blalock, H.W. McKinney. -----	101
1892	Pastor E. Buchanan. No Delegates. -----	99
1893	Pastor E. Buchanan. Delegate J.C. Blalock. -----	99
1894	Delegates D.M. Washburn, W.J. Glenn. No listing for Pastor or State of Churches.	
1895	Pastor L.H. Greene, Clerk S.G. Quinn. Delegates D.C. Brinkley, Benj. Harrison, A.L. McBee. -----	105
1896	Pastor L.H. Greene, S.G. Quinn Clerk. Delegates S.G. Quinn, D.N. Washburn, Benj. Harrison, J.M. Washburn. -----	115
1897	Pastor L.H. Greene, S.G. Quinn Clerk. Delegates H.W. McKinney, S.W. Hollyfield. -----	115
1898	No delegates for any church listed in minutes. Grassy Creek not listed in State of the Churches.	
1899	Delegates S.W. Hollyfield, H.W. McKinney. Grassy Creek not listed in State of the Churches.	

TABLE 1. ANNUAL STATE OF THE GRASSY CREEK BAPTIST CHURCH
(As a member of the Mitchell County Baptist Association)

Year	Delegates or PASTOR	Members
1900	Pastor J.R. Waycaster, S.G. Quinn Clerk. Delegates C.M. Hollyfield, John M. Washburn. -----	130
1901	Pastor J.R. Waycaster, Mills Hollifield Clerk. Delegates J.M. Washburn, W.A. Buchanan, Isaac Willis. -----	130
1902	Pastor J.R. Waycaster, C.M. Hollifield Clerk. Delegates Mills Hollifield, H.W. McKinney. No membership listing for Grassy Creek.	
1903	Pastor Anderson Sparks, Clerk C.M. Hollifield. Delegates C.M. Hollifield, D.M. Washburn. -----	130
1904	No delegates from Grassy Creek. Grassy Creek not listed in State of the Churches.	
1905	Pastor S.D. Tipton, Willis Hollifield Clerk. Delegate R.D. Dixon. -----	130
1906	Pastor S.D. Tipton, Clerk Mills Hollifield. Delegates D.M. Washburn, D.P. Hollifield. -----	130
1907	Pastor S.D. Tipton, Clerk Mills Hollifield. Delegates D.M. Washburn, Dula Washburn, J.M. Washburn, J.A. Quinn, D.P. Hollifield, S.W. Hollifield. -----	130
1908	Pastor Stephen M. Greene, Mills Hollifield Clerk. Delegates John M. Washburn, W.M. Washburn, Wastel McKinney. -----	138
1909	Pastor S.M. Greene. Delegates Wastel McKinney, D.M. Washburn, John Washburn, Mills Hollifield. --	167
1910	Pastor S.M. Greene, S.G. Quinn Clerk. -----	171
1911	Pastor S.M. Greene. Delegates J.M. Washburn, H.W. Willis, S.G. Quinn, R. M. Hall, S.W. Hollifield. ----- (Roan-Grandfather Mountain Association)	165
1912	Pastor S.M. Greene, Mills Hollifield Clerk. Delegates R. Pittman, W.H. McKinney. ----- (Roan Mountain Baptist Association)	150

TABLE 1. ANNUAL STATE OF THE GRASSY CREEK BAPTIST CHURCH

(As a member of the Mitchell County Baptist Association)

Year	Delegates or PASTOR	Members
1913	Pastor S.M. Greene, J.D. Washburn Clerk. Delegates J.D. Washburn, D.P. Hollifield. (Roan Mountain Baptist Association)	----- 168
1914	Pastor S.M. Greene, J.D. Washburn Clerk. Delegates Henry Willis, J.D. Washburn, D.P. Hollifield. (Roan Mountain Baptist Association)	----- 165
1915	Pastor S.M. Greene, Dula Washburn Clerk. Delegates G.R. Dale, Waitzel McKinney. (Roan Mountain Baptist Association)	----- 156
1916	Pastor S.M. Greene, Dula Washburn Clerk. Delegates Dula Washburn, John McKinney. (Roan Mountain Baptist Association)	----- 210
1917	Pastor S.M. Greene, Delegate J.M. Washburn. (Mitchell County Baptist Association)	----- 191
1918	Pastor S.M. Greene, Dula Washburn Clerk. Delegate Dula Washburn.	----- 200
1919	S.M. Greene Pastor, J.M. Washburn Clerk. No Grassy Creek delegates, no membership report.	
1920	Pastor S.M. Greene, Dula Washburn Clerk. Delegates G.R. Dale, Dula Washburn.	----- 240
1921	Pastor S.M. Greene, Dula Washburn Clerk. Delegate J.M. Washburn.	----- 237
1922	Pastor S.M. Greene, Dula Washburn Clerk. Grassy Creek sent letter, but no delegates.	----- 289
1923	Pastor S.M. Greene, Dula Washburn Clerk. Delegates J.M. Washburn, C.M. Hollifield.	----- 294
1924	Pastor Charles G. Ellis, Dula Washburn Clerk. Delegates J.M. Washburn, Fred Glenn, Dow Hollifield.	----- 293
1925	Pastor C.G. Ellis, Dula Washburn Clerk. Delegates John Washburn, Dula Washburn.	----- 326

TABLE 1. ANNUAL STATE OF THE GRASSY CREEK BAPTIST CHURCH

(As a member of the Mitchell County Baptist Association)

Year	Delegates or PASTOR	Members
1926	Pastor Charles G. Ellis, Dula Washburn Clerk. No Grassy Creek delegates. -----	340
1927	Pastor C.G. Ellis. Delegates Dow Hollifield, John Washburn. -----	300
1928	Pastor C.G. Ellis, Dula Washburn Clerk. Delegates D.P. Hollifield, John M. Washburn. -----	300
1929	Pastor Chas. G. Ellis, Dula Washburn Clerk. Delegates Bill McKinney, Tull Dale, Fred Glenn, Dow Hollifield, S.G. Quinn, Mrs. Fred Glenn, John McKinney. -----	322
	NOTE: Mrs. Fred (Sue) Glenn appears to be the first female delegate to represent Grassy Creek Baptist Church at any annual associational meeting.	
1930	Pastor C.G. Ellis, Dula Washburn Clerk. Delegates Dula Washburn, Robert Greenlee, Sue Glenn. -----	379
1931	Pastor C.G. Ellis, T.W. Dale Clerk. Delegates John McKinney, Fred Glenn, Mrs. Fred Glenn, Dow Hollifield. -----	267
1932	Pastor C.G. Ellis, Clerk Lewis Dale. -----	296
1933	Delegates Mrs James Hall, Mrs Bill McKinney, Clay McKinney, John McKinney, Lewis Dale. (No State of Churches, no Pastors listed). -----	277
1934	Pastor C.G. Ellis, Lewis Dale Clerk. -----	302
1935	Pastor Julius Henline, Lewis Dale Clerk. -----	303
1936	Pastor J.A. Hudson, Bill McKinney Supt. -----	294
1937	Pastor J.A. Hudson. -----	327
1938	Pastor J.A. Hudson. Delegates Mrs. G.R. Dale, John McKinney, Bill McKinney, T.W. Dale. -----	327
1939	Pastor W.F. McMahan. -----	324
1940	Pastor W.F. McMahan. -----	347

TABLE 1. ANNUAL STATE OF THE GRASSY CREEK BAPTIST CHURCH
(As a member of the Mitchell County Baptist Association)

Year	Delegates or PASTOR	Members
1941	Pastor W.F. McMahan. -----	368
1942	Pastor W.F. McMahan. -----	362
1943	Pastor W.F. McMahan. -----	251
1944	Pastor W.F. McMahan. -----	279
1945	Pastor W.F. McMahan. -----	268
1946	Pastor W.F. McMahan. -----	455
1947	Pastor W.F. McMahan. -----	450
1948	Pastor Carl McKinney. -----	467
1949	Pastor Carl McKinney. -----	498
1950	Pastor R.H. Weaver. -----	519
1951	Pastor R.H. Weaver. -----	519
1952	Pastor R.H. Weaver. -----	472
1953	No pastor listed. Sunday School Superintendent Bill McKinney, Sr. 17 delegates. -----	524
1954	Pastor Joe Pittman. -----	565
1955	Pastor Joe Pittman. -----	555
1956	Pastor Joe Pittman. -----	591
1957	Pastor Joe Pittman. (No membership listing).	
1958	Pastor Joe Pittman. -----	625
1959	Pastor Joe Pittman. -----	656
1960	Pastor Ben Lee Ray. -----	647
1961	Pastor Ben L. Ray. -----	660
1962	Pastor Ben Lee Ray. -----	655

TABLE 1. ANNUAL STATE OF THE GRASSY CREEK BAPTIST CHURCH
(As a member of the Mitchell County Baptist Association)

Year	Delegates or PASTOR	Members
1963	Pastor Ben L. Ray. -----	654
1964	Pastor Ben L. Ray. -----	642
1965	Pastor Ben L. Ray. -----	639
1966	Pastor Ben Lee Ray. -----	640
1967	Pastor Ben Lee Ray. -----	661
1968	Pastor Ben Lee Ray. -----	669
1969	No pastor listed. -----	662
1970	Pastor Ernest Welchel. -----	648
1971	Pastor Ernest Welchel. -----	653
1972	Pastor Ernest Welchel. -----	659
1973	Pastor R.M. Cassity. -----	654
1974	Pastor R.M. Cassity. -----	667
1975	Pastor R.M. Cassity. -----	689
1976	Pastor R.M. Cassity. -----	630
1977	Pastor R.M. Cassity. -----	625
1978	Pastor R.M. Cassity. -----	621
1979	Pastor R.M. Cassity. -----	629
1980	No pastor listed. -----	625
1981	Pastor D. Frank Blevins. -----	688
1982	Pastor D. Frank Blevins. -----	710
1983	Pastor D. Frank Blevins. -----	740
1984	Pastor D. Frank Blevins. -----	732
1985	Pastor D. Frank Blevins. -----	740

TABLE 1. ANNUAL STATE OF THE GRASSY CREEK BAPTIST CHURCH
(As a member of the Mitchell County Baptist Association)

<u>Year</u>	<u>Delegates or PASTOR</u>	<u>Members</u>
1986	Pastor Frank Blevins. -----	751
1987	Pastor Sibbald Lambert. -----	695
1988	Pastor Sibbald Lambert. -----	696
1989	Pastor Sibbald Lambert. -----	690
1990	Pastor Sibbald Lambert. -----	676
1991	Pastor Sibbald Lambert. -----	644
1992	Pastor Sibbald Lambert. -----	617
1993	Pastor Sibbald Lambert. -----	

TABLE 2. ANNUAL ASSOCIATION MEETINGS
(The French Broad Baptist Association)

DATE	PLACE	MODERATOR	CLERK	ASSOC SERMON
1815	Bethel	Elder H Posey	J. Whitaker	Wm. Kimzey
1816	New Found			H. Posey
1817				
1818				
1819				
1820				
1821				
1822				
1823	Cane Creek	H. Posey	J. Whitaker	Joseph Byers
1824	Cany River			Wm. Kimzey
1825				
1826				
1827	Waynesville	H. Posey	J. Whitaker	Elder King
1828	Cathey's Cr.	Elder Byers	J. Whitaker	Joseph Byers
1829	Ebenezer	H. Posey	J. Whitaker	S. Morgan
1830	Cane Creek	S. Morgan	Wm. Kimzey	Wm. Kimzey
1831	Flat Creek	S. Morgan	Wm. Kimzey	T. Stradley
1832	Roan Mountain			Wm. Reese
1833	Newfound	S. Morgan	Wm. Kimzey	Robt. Jordan
1834	Beulah			Isaac Miles
1835				
1836				
1837				
1838				
1839				
1840				
1841	Newfound	S. Morgan	L. Branson	S. Morgan
1842	Roan Mountain	R. Patterson	S. Morgan	L. Branson

TABLE 2. ANNUAL ASSOCIATION MEETINGS
(The French Broad Baptist Association)

DATE	PLACE	MODERATOR	CLERK	ASSOC SERMON
1843	Big Ivy	R. Patterson	L. Branson	P. Miller
1844	Walnut Creek	R. Patterson	L. Branson	S. Morgan
1845	Bethlehem	R. Patterson	L. Branson	Wm. Rees
1846	Little Ivy	S. Morgan	L. Branson	P. Parham
1847	Bull Creek	S. Morgan	L. Branson	S.M. Collis
1848	Grassy Creek			R. Patterson
1849	Flat Creek	R. Patterson	L. Branson	Wm. Keith

TABLE 2. ANNUAL ASSOCIATION MEETINGS
(The Roan Mountain Baptist Association)

DATE	PLACE	MODERATOR	CLERK	ASSOC SERMON
1849	Double Island	M. Peterson	S.M. Collis	M. Peterson
1850	Beaver Creek	L. Buchanan	S.M. Collis	R. Bayless
1851	Roan Mountain	L. Buchanan	S.M. Collis	Jn. Buchanan
1852	Grassy Creek	L. Buchanan	S.M. Collis	James Ray
1853	Laurel Branch	James Ray	S.M. Collis	S.M. Collis
1854	B. Rock Creek	L. Buchanan	S.M. Collis	Jacob Silver
1855	Bear Creek	L. Buchanan	S.M. Collis	L. Buchanan
1856	Crabtree	L. Buchanan	J.W. Peek	S.M. Collis
1857	Mine Creek	L. Buchanan	S.M. Collis	J. Buchanan
1858	Bald Creek	James Collis	J.D. Howell	James Collis
1859	Roan Mountain	S.M. Collis	J.D. Howell	E.K. Blanton
1860	Pleas. Grove	L. Buchanan	S Honeycutt	S.M. Collis
1861	Double Island	L. Buchanan	S.M. Collis	S. Byrd
1862	Zion	S.M. Collis	J.J. Jones	J.J. Jones
1863	Big Meadow	S.M. Collis	J P Dickson	James Collis
1864	Pleas. Grove	S.M. Collis	J P Dickson	S.M. Collis
1865	Beaver Creek	John Autrey	J P Dickson	John Autrey
1866	Crabtree	S.M. Collis	J P Dickson	J.P. Dickson
1867	Mine Creek	S.M. Collis	J P Dickson	J.W. Duncan
1868	Jacks Creek	S.M. Collis	J P Dickson	Sam Wilson
1869	Roan Mountain	H.W. Briggs	J P Dickson	H.W. Briggs
1870	Laurel Branch	H.W. Briggs	W Honeycutt	S.M. Greene
1871	Grassy Creek	S.M. Collis	S.M. Greene	J.C. Sparks

TABLE 2. ANNUAL ASSOCIATION MEETINGS
(The Roan Mountain Baptist Association)

DATE	PLACE	MODERATOR	CLERK	ASSOC SERMON
1872	Fork Mountain	S.M. Collis	S.M. Greene	J. Hollender
1873	Mt. Pleasant	S.M. Collis	S.M. Greene	S.M. Collis
1874	Bear Creek	S.M. Collis	S.M. Greene	Jesse Whit
1875	Yellow Mtn.	S.M. Collis	J.W. Putnam	J.W. Putnam
1876	Roan Mountain	S.M. Collis	S.M. Greene	L.W. Sams
1877	L. Rock Creek	J.C. Sparks	J.W. Putnam	W.H. Ollis
1878	Grassy Creek	S.M. Collis	J.W. Putnam	S.M. Greene
1879	Cane Creek	S.M. Collis	J.W. Putnam	E.A. Poe
1880	Cane Creek	S.M. Collis	J.W. Putnam	S.M. Collis
1881	Rain Hill	S.M. Greene	J.W. Putnam	S.M. Collis
1882	Bakersville	S.M. Collis	S.M. Greene	S.M. Greene
1883	Bear Creek	S.M. Collis	J.W. Putnam	S.M. Collis

TABLE 2. ANNUAL ASSOCIATION MEETINGS
(The Mitchell County Baptist Association)

DATE	PLACE	MODERATOR	CLERK	ASSOC SERMON
1884	Roan Mountain	S.M. Greene	J.W. Putnam	L.H. Greene
1885	L. Rock Creek	S.M. Greene	J.W. Putnam	T H McCourry
1886	Toe River	L.H. Greene	S.M. Collis	S.M. Collis
1887	Elk Park	S.M. Collis	W G Buchanan	S.M. Greene
1888	Mine Creek	J.H. Duncan	S.M. Greene	E. Buchanan
1889	Grassy Creek	J.W. Duncan	S.M. Greene	J.C. Sparks
1890	Aaron	S.M. Greene	W G Buchanan	W.H. Ollis
1891	Fork Mountain	J.C. Sparks	W G Buchanan	L.H. Greene
1892	B. Rock Creek	W.G. Buchanan	D.W. Greene	W. Robertson
1893	Big Meadows	S.M. Greene	J.W. Putnam	J.W. Putnam
1894	Roan Mountain	L.H. Greene	S.M. Greene	L.H. Greene
1895	Lily Branch	L.H. Greene	D.W. Greene	J.W. Putnam
1896	Mt. Pleasant	S.M. Greene	D.W. Greene	G.P. Bostic
1897	L. Rock Creek	S.M. Greene	D.W. Greene	S.M. Greene
1898	Bear Creek	S.M. Greene	D.W. Greene	P.J. Shell
1899	Yellow Mtn.	S.M. Greene	D.W. Greene	T. Honeycutt
1900	Bakersville	S.M. Greene	D.W. Greene	A.E. Brown
1901	Liberty Hill	S.M. Greene	D.W. Greene	J.B. Naugle
1902	Cane Creek	S.M. Greene	D.W. Greene	J.W. Duncan
1903	Aaron	S.M. Greene	W.F. Dodson	L.H. Greene
1904	Roan Mountain	S.M. Greene	W.F. Dodson	T.M. Reid
1905	Roaring Creek	S.M. Greene	W.F. Dodson	A.E. Brown
1906	Grassy Creek	S.M. Greene	W.F. Dodson	J.W. Duncan

TABLE 2. ANNUAL ASSOCIATION MEETINGS
(The Mitchell County Baptist Association)

DATE	PLACE	MODERATOR	CLERK	ASSOC SERMON
1907	Bear Creek	S.M. Greene	W.F. Dodson	L.H. Greene
1908	Silver Creek	S.M. Greene	W.F. Dodson	S.M. Greene
1909	Bakersville	L.H. Greene	W.F. Dodson	A.E. Brown
1910	Pleasant Hill	L.H. Greene	R.T. Teague	S.M. Greene

ROAN - GRANDFATHER MOUNTAIN BAPTIST ASSOCIATION

DATE	PLACE	MODERATOR	CLERK	ASSOC SERMON
1911	Spruce Pine	L.H. Greene	W.W. Greene	J.C. Blalock

ROAN MOUNTAIN BAPTIST ASSOCIATION

DATE	PLACE	MODERATOR	CLERK	ASSOC SERMON
1912	Cane Creek	S.M. Greene	W.F. Dodson	A.D. Smith
1913	Fork Mountain	L.H. Greene	J H Phillips	J.C. Owen
1914	Lily Branch	J.A. Gouge	W.F. Dodson	C.P. Holland
1915	Bakersville	C.E. Greene	W.F. Dodson	L.H. Greene
1916	L. Rock Creek	S.M. Greene	W.F. Dodson	L.H. Greene

MITCHELL COUNTY BAPTIST ASSOCIATION

DATE	PLACE	MODERATOR	CLERK	ASSOC SERMON
1917	Cub Creek	W.F. Dodson	C Pritchard	A.E. Brown
1918	Liberty Hill	S.M. Greene	M. Buchanan	M L Buchanan

TABLE 2. ANNUAL ASSOCIATION MEETINGS
(The Mitchell County Baptist Association)

DATE	PLACE	MODERATOR	CLERK	ASSOC SERMON
1919	Roan Mountain	S.M. Greene	W.C. Berry	J.A. Gouge
1920	Spruce Pine	S.M. Greene	C.G. Ellis	I Grindstaff
1921	Lily Branch	S.M. Greene	D.W. Greene	C.G. Ellis
1922	Bakersville	S.M. Greene	D.W. Greene	J.C. Thomas
1923	Grassy Creek	C.G. Ellis	W C McKinney	C.G. Ellis
1924	Fork Mountain	C.G. Ellis	C. Johnson	G.P. Lanier
1925	Pine Branch	C.G. Ellis	D.W. Greene	C.G. Ellis
1926	L. Rock Creek	W.C. Berry	J.F. Greene	C.E. Maddry
1927	Toecane	J.H. Henline	D.W. Greene	J.H. Henline
1928	Bakersville	J.H. Henline	D.W. Greene	H.M. Stroup
1929	Cane Creek	J.H. Henline	M.C. Brown	C.G. Ellis
1930	Silver Chapel	J.H. Henline	M.C. Brown	H.M. Stroup
1931	Snow Hill	J.H. Henline	M.C. Brown	O.E. Sams
1932	Spruce Pine	J.H. Henline	R.N. Young	C.G. Ellis
1933	Roan Mountain	J.H. Henline	R.N. Young	J.A. Gouge
1934	Mine Creek	R.D. Campbell	R. Collis	J.C. Owen
1935	Black Mtn.	R.D. Campbell	J.C. Greene	I.J. Ingle
1936	Bear Creek	R.D. Campbell	J.A. Hudson	J.H. Henline
1937	Beaver Creek	R.D. Campbell	C. Johnson	J.D. Hudson
1938	Lily Branch	R.D. Campbell	W Pritchard	(no sermon)
1939	Cub Creek	R.D. Campbell	C. Johnson	C A Buchanan
1940	White Oak	R.D. Campbell	W Pritchard	W.T. Baucom
1941	Snow Hill	J.H. Henline	W Pritchard	R. Campbell

TABLE 2. ANNUAL ASSOCIATION MEETINGS
(The Mitchell County Baptist Association)

DATE	PLACE	MODERATOR	CLERK	ASSOC SERMON
1942	Grassy Creek	J.H. Henline	W Pritchard	Satterfield
1943	Roan Mountain	J.H. Henline	F. Parsons	M Elliott
1944	Spruce Pine	J.H. Henline	F. Parsons	R.D. Keller
1945	Liberty Hill	J.H. Henline	F. Parsons	G.W. Glass
1946	Toecane	C.A. Buchanan	F. Parsons	B. Buchanan
1947	Silver Chapel Snow Hill	R.D. Campbell	W Pritchard	F. Ledford
1948	Bear Creek Lily Branch	J.H. Henline	W Pritchard	J.B. Folds
1949	Roan Mountain Cub Creek	J.H. Henline	W Pritchard	Mack Hodge
1950	Pine Branch Chestnut Grove	Mack Hodge	F. Parsons	Park Witson Ernest Canipe
1951	Beaver Creek Mine Creek	J.H. Henline	F. Parsons	Lee Ayers Victor Greene
1952	Calvary Bakersville	J.H. Henline	M. Blanton	J.H. Henline Ernest Canipe
1953	Mount Carmel White Oak	J.H. Henline	M W Blanton	D. Jones Ted Braswell
1954	L. Rock Creek Grassy Creek	J.H. Henline	M W Blanton	Tyler LeRoy B. Buchanan
1955	Liberty Hill Cub Creek	J.H. Henline	M W Blanton	M. Swicegood Joe Sprinkle
1956	Ledger Spring Creek	Joe Pittman	M W Blanton	B. Jarrett Fred Harrell
1957	S. P. Central Pine Branch	Joe Pittman	M W Blanton	Edd Burnett Jay Hudson
1958	S. Pine First Roan Mountain	Joe Pittman	M W Blanton	R.E. Seatz W.L. Heath

TABLE 2. ANNUAL ASSOCIATION MEETINGS
(The Mitchell County Baptist Association)

DATE	PLACE	MODERATOR	CLERK	ASSOC SERMON
1959	Berry Chapel Snow Hill	Joe Pittman	M W Blanton	R.M. Cassity J A Buchanan
1960	Bear Creek Calvary	Tyler LeRoy	H. Buchanan	Joe Pittman J A Buchanan
1961	Roan Mountain Bakersville	Tyler LeRoy	M W Blanton	Paul Ledford Ben Lee Ray
1962	Bear Creek Grassy Creek	H. Buchanan	M W Blanton	L. Gosnell Bruce Buchanan
1963	S. Pine First Silver Chapel	R.M. Cassity	M W Blanton	B. Buchanan Ted Braswell
1964	Liberty Hill Snow Hill	R.M. Cassity	M W Blanton	R. Seagroves
1965	Grassy Creek Bear Creek	B. Buchanan	M W Blanton	W.D. Hudson Wade Boone
1966	Lily Branch Mount Carmel	B. Buchanan	M W Blanton	H. Buchanan Erby McKinney
1967	Mine Creek	B. Buchanan	M W Blanton	V. Buchanan Jack Buckner
1968	Calvary	B. Buchanan	M W Blanton	C. Dickenson C. Buchanan
1969	Spring Creek Bear Creek	H. Buchanan	M W Blanton	Hugh Borders Wade Boone
1970	Altapass Mount Carmel	Joe Pittman	M W Blanton	F.C. Feezor C B Dickenson
1971	Silver Chapel Cane Creek	Joe Pittman	M W Blanton	E. Welchel R.E. Seatz
1972	Bakersville Grassy Creek	Hugh Borders	M W Blanton	Max Holland N H Brittain
1973	Roan Mountain Pine Branch	Hugh Borders	M W Blanton	Norton Craig M. Gilliam

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(The Mitchell County Baptist Association)

DATE	PLACE	MODERATOR	CLERK	ASSOC SERMON
1974	Liberty Hill Ledger	Max Holland	M W Blanton	Jimmy Steele John Rhymer
1975	Mount Carmel Bear Creek	Max Holland	M W Blanton	Frank Ellis R.M. Cassity
1976	Grassy Creek S. Pine First	V. Buchanan	M W Blanton	Jimmy Upton Dallas Renfro
1977	Berry Chapel Beaver Creek	V. Buchanan	M W Blanton	Rich. Hipps Bob McCurry
1978	Pine Branch Bakersville	Frank Ellis	M W Blanton	R Hollifield Lee Ayers
1979	Snow Hill Roan Mountain	Frank Ellis	M W Blanton	B. Buchanan G Grindstaff
1980	S. Pine First Mine Creek	M. Gilliam	M W Blanton	Jim Gore Earl Henry
1981	Mount Carmel Bear Creek	H. Buchanan	M W Blanton	A. Buchanan Jim Mizell
1982	Bakersville Grassy Creek	H. Buchanan	A. Blanton	S. White Jack Callahan
1983	Liberty Hill Berry Chapel	V. Buchanan	A. Blanton	Don Stafford Ernest Howell
1984	Bear Creek Pine Branch	V. Buchanan	A. Blanton	F. Blevins Jay Orr
1985	Crabtree Altapass	Frank Blevins	A. Blanton	G. Higgins Sam Brewer
1986	Mount Carmel S. Pine First	Frank Blevins	A. Blanton	Jim Ledford
1987	Bear Creek Grassy Creek	Walter Ponder	Judy Greer	G Grindstaff
1988	Berry Chapel Roan Mountain	Jay Orr	Judy Greer	W. Ponder

TABLE 2. ANNUAL ASSOCIATION MEETINGS
(The Mitchell County Baptist Association)

DATE	PLACE	MODERATOR	CLERK	ASSOC SERMON
1989	Liberty Hill Bakersville	Jay Orr	Judy Greer	S. Lambert
1990	Bear Creek Altapass	Jay Orr	Judy Greer	D. Renfro
1991	Mount Carmel Crabtree	Larry Greene	Judy Greer	A. Buchanan Bob McCurry
1992	Liberty Hill Cane Creek	Chas. Murrell	Judy Greer	Steve Sisk Wm Whitfield
1993	Freedom Silver Chapel			Martin Fisher George Gouge

TABLE 3.

PASTORS OF GRASSY CREEK BAPTIST CHURCH FROM 1886 TO 1993
 (From the minutes of Mitchell County Baptist Association)

1886-1888	Stephen M. Collis	3 years
1889-1893	E. Buchanan	5 years
1894-1895	?	2 years
1896-1897	Landon H. Greene	2 years
1898-1899	?	2 years
1900-1902	J.R. Waycaster	3 years
1903	Anderson Sparks	1 year
1904	?	1 year
1905-1907	S.D. Tipton	3 years
1908-1923	Stephen M. Greene	16 years
1924-1934	Charles G. Ellis	11 years
1935	Julius Henline	1 year
1936-1938	J.A Hudson	3 years
1939-1947	W.F. McMahan	9 years
1948-1949	Carl McKinney	2 years
1950-1952	R.H. Weaver	3 years
1953	?	1 year
1954-1959	Joe Pittman	6 years
1960-1968	Ben Lee Ray	9 years
1969	?	1 year
1970-1972	Ernest Welchell	3 years
1973-1979	R.M. Cassity	7 years
1980	?	1 year
1981-1986	D. Frank Blevins	6 years
1987-1993	Sibbald Lambert	7 years

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